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CORYAT's CRUDITIES;

REPRINTED from the EDITION of 1611.

TO WHICH ARE NOW ADDED,

HIS LETTERS FROM INDIA,

032822

AND

EXTRACTS RELATING TO HIM,

FROM VARIOUS AUTHORS:

BEING

15858

A more particular Account of his TRAVELS (mostly on FOOT) in DIFFERENT PARTS of the GLOBE, than any hitherto published.

TOGETHER WITH HIS

ORATIONS, CHARACTER, DEATH, &c.

WITH COPPER-PLATES.

IN THREE VOLUMES.

VOL. III.

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M.DCC.LXXVI.

HH.O.167 1776

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The BEGINNING of my

OBSERUATIONS

OF THE

NETHERLANDS.

My Obſeruations of Colonia Agrippina commonly called COLEN.

Iulius Cæſar Scaliger hath written theſe verſes vpon COLEN.

Maxima cognati Regina Colonia Rheni,
Hoc te etiam titulo Muſa ſuperba canit.
Romani ſtatuunt, habitat Germania, terra eſt
Belgica, ter fœlix nil tibi Diua deeſt.

THE ancient *Vbij* that are mentioned by *Cæſar* and *Tacitus*, hauing abandoned their owne natiue country, which was neare to the riuer *Albis*, in Saxonie, by reaſon of their continuall broiles and conflicts with the Sueuians, came into this

territory where Colen now ſtandeth, and are ſaid to be the firſt original founders thereof, many yeares before the incarnation of Chriſt, from whom the Citie deriued the denomination of *Vbiopolis*, before it was called *Colonia*. But I cannot finde in any authour either the deſignation of the certaine yeare of the foundation, whereby a man might gather how long before the comming of Chriſt it was firſt founded, or mention of any principall men of that nation of the *Vbij*, that might be properly intitled the founders thereof. After it was founded by theſe *Vbij*, it hapned that *Iulius Cæſar* hauing conquered it, together with many other Rheniſh Cities before mentioned, on the left ſide of the riuer, built a wooden bridge ouer the Rhene, to ſerue for the conueighing of his armie into the other ſide of the riuer, that he might fight with the Germans: and from thenceforth it was vnder the ſubiection of the Romans for many yeares. Not long after the time of *Iulius Cæſar* it was ſo exceedingly amplified and inlarged by the Romans, that it farre ſurpaſſed all the Cities whatſoeuer in all the bordering Prouinces. But to whom the glory of this amplification is to be aſcribed, the authours doe ſomething differ. For the Colonians themſelues thinke (as it appeareth by a memorable inſcription written vpon their *Prætorium* which I will hereafter mention) that *Marcus Vipſanius* * *Agrippa* ſonne in law of *Auguſtus Cæſar* (for he married his daugh-

* This is that *Agrippa* of whom *Virgil* ſpeaketh in his eighth *Æneï*. *Parte alia ventis & dijs Agrippa ſecundis arduus.*

ter

ter *Iulia*, the widow of his worthy nephew *Marcellus*, who was ſonne to his ſiſter *Octavia*) founded it about ſixteene yeares before the incarnation of Chriſt. Others attribute it to *Agrippina*, the wife of renowned *Germanicus Cæſar*, and daughter of the foreſaid *Marcus Vipſanius Agrippa*, by his wife *Iulia*; which certainly in my opinion is the more probable of the two, becauſe it is confirmed by the teſtimony of a very authenticke and irrefragable authour, *Cornelius Tacitus*, who liued ſhortly after the time of *Agrippina*, euen in the daies of the Emperour *Tiberius*. For he writeth that the Lady *Agrippina* to the end ſhee might ſhew her power to the bordering nations of her country, commanded that a colonie of old ſouldiers (which we commonly call trained ſouldiers) ſhould be planted in the towne of the Vbians, who impoſed a double name vpon it, both that of *Colonia*, becauſe it was amplified by a colonie of Roman ſouldiers, and that of *Agrippina* from her owne name, becauſe ſhee was borne in that towne. From that time it was inhabited by the Romans for the ſpace of foure hundred yeares, till the time of *Marcomirus* King of France, who chaced them out of the City. After that the Emperour *Otho*, ſurnamed the Great, took it away from the Frenchmen, and made it tributarie to the Roman Empire, vnder whoſe ſacred protection it hath euer ſince remained for the ſpace of more then ſixe hundred years to this day.

The ſituation of Colen is very delectable. For

it ſtandeth in a pleaſant and fruitfull plaine hard by the Rhene, which waſheth the walls thereof, as it doth Baſil and Mentz. The compaſſe of it is ſo great, that I heard it credibly reported a man can hardly goe round about it, vnder the ſpace of foure houres, which if it be true, it containeth in circuit at the leaſt eight of our Engliſh miles. The buildings of the City both publique and priuate are very faire, and many of their priuate houſes I obſerued to be of a notable heigth, euen foure ſtories high, whereof ſome are built altogether with ſtone, and ſome with timber. As for the walles of the City, they are built in that manner that they yeeld great beauty to the ſame. For they are compacted of very ſtrong and hard ſtone, and raiſed to a ſtately heigth, and diſtinguiſhed with a great company of turrets which doe ſpecially garniſh the City. Beſides, whereas the wall extendeth it ſelfe in a great length vpon the very banke of the Rhene, it preſenteth a farre of, a paſſing beautifull ſhew vnto them that approach towards the City vpon the riuer, either from the eaſt or weſt. Their ſtreets and market places are many and very ſpacious, eſpecially two market places that I tooke exact notice of above the reſt, whereof the one in which they ordinarily ſell their neceſſaries and keepe their markets, is a hundred threeſcore and ſixteen paces long, and threeſcore and three broade. The other where their Merchants doe meete twiſe a day which they call in Latin *forum fœnarium*, becauſe they

vſe

vſe to ſell hay in the ſame, is the faireſt that I ſaw in my whole voyage, ſauing that of St. *Marks* ſtreete in Venice. For it is two hundred and foureſcore paces long, and foureſcore and foure broade. For indeede I meated them both. And this laſt market place is maruailouſly graced with many ſumptuous and ſtately buildings both at the ſides and the endes. Surely the beauty of this market place is ſuch by reaſon of ſo many magnificent houſes including it, that I thinke if a clowne that neuer ſaw any faire ſhewes in his life ſhould ſuddenly arriue there, he would be half amazed with the maieſtie of the place. The number of their Churches is more (if that be true that many reported vnto me) then in any City I ſaw in my iourney, though I haue written of two hundred in Venice. Nay I thinke no city in Chriſtendome, doth yeeld ſo many ſauing Rome, but I ſpeake with a reſtriction, if that be true which they reported. For they ſay their city can yeeld a Church for euery day in the yeare: that is, in the total number, three hundred threeſcore and fiue. But in this ſumme they reckon all their little chappels belonging to Nunnes, and to all other religious conuents whatſoeuer. Yet I beleeue they can hardly make vp the full number of three hundred threeſcore and fiue. For *Munſter* that maketh a catalogue of their Churches, reckoneth no more of them then there are weeks in the yeare euen two and fifty, which abridgeth their number by three hundred and fifteen. But in-

deede he excludeth out of his account all their little chappels, whereof I vnderſtand there is a great multitude in the city, all which they adde vnto the reſt to make vp their number of three hundred threeſcore and fiue.

Their Cathedrall Church which is dedicated to St. *Peter*, is a goodly building, but it is great pittie that it is ſo imperfect. For it is but halfe ended. Doubtleſſe it would be a very glorious and beautiful worke if it had been throughly finiſhed, eſpecially for the outward workmanſhip, which is excellently adorned at the eaſt end with many lofty pillars and pinnacles that doe wonderfully garniſh that part. Amongſt many other worthy monuments that are contained in this Church, one is that which is the moſt famous of all Europe, whoſe fame hath reſounded to the fartheſt confines of all Chriſtendome. For what is he of any meane learning or vnderſtanding that hath not at ſome time or other in his life heard of the three Kings of Colen? Therefore becauſe it is ſo remarkable a monument, and ſo much viſited by all ſtrangers that come to the Citie, I viſited it as well as the reſt, and obſerued it after a more ſtrict and curious manner then euery ſtranger doth. For I wrote out the whole hiſtory of them, and haue made as particular a diſcription of the monument as I could poſſibly doe. Therefore both the deſcription of the ſepulcher wherein the bones of the Kings lie, and the hiſtory I preſent vnto thee for a noueltie. For certainly I for mine owne

owne part neuer read it in print before I came thither. Neither haue I heard of any man that hath ſeene it publikely printed but in the ſame place; which is the reaſon that moueth me to beleeue that this will be a nouelty to euery reader that hath not ſeene the ſame there as I haue done. Blame me not if I am ſomething tedious. For this being the moſt renowned monument of Chriſtendome may not be briefly paſt ouer with a few words. Though I know that moſt of our learned Proteſtants will take this hiſtory for a meere figment, neither am I for mine owne part likewiſe perſwaded but that there are ſome vain and friuolous things contained in it, which cannot be iuſtified by the moſt learned Papiſts of Chriſtendome: inſomuch that whereas I often obſerued for that little time that I was in the Citie, many deuout oraizons made at the monument, I ſaid to my ſelfe that their praiers vnto the kings were in vaine, and did but beate the aire, whether the bones of the Magi were there or no. Howbeit, ſeeing there are ſome few things amongſt the reſt that are not altogether vnworthy the noting, I hope it will not be offenſiue vnto any learned and zealous Proteſtant that I haue here inſerted this hiſtory of the three Kings, which I thinke was neuer before ſo amply communicated to my country. This famous ſepulcher ſtandeth at the Eaſt end of the Church, in a faire Chappel that containeth nothing but the ſame Monument, vnto the inner part of which

Chappel there is no acceſſe all the day but betwixt ſixe and eight of the Clocke in the morning, becauſe the dore of it is alwaies locked, ſauing at that time. The fabricke itſelfe by reaſon of the glorious and moſt reſplendent ornaments about it, is ſo rich that I neuer ſaw the like, neither doe I thinke that in all the weſterne parts of the world there is the like to be ſeene. The ſhrine that containeth the bones of theſe Saints is within the Chappel (as I haue already ſaid) and is eleuated ſome two yards aboue the ground, being incloſed round about with a double grate of yron barres of ſome foure yards high, contriued in the forme of a lattiſe window, and fairely painted with red in the outſide towards the Church. Alſo in the ſame part of the lattiſe that looketh towards the Church, there is repreſented a great multitude of golden ſtarres, in token that a ſtarre conducted them to Chriſt. The matter whereof the ſhrine is compoſed wherein their ſacred bones are ſhrowded, is pure bright ſhining braſs, wherein are two rowes of pretty religious Images, made in braſs alſo, and it is garniſhed with many exquiſite deuices contriued in checker worke with faire colours that doe much adorne the monument. Beſides, there is wonderfull abundance of precious Stones of different kinds and great worth, inſerted into two ſeuerall degrees of the monument, whereof many are fully as big as my thumbe. For the tombe is diuided into two parts, the higher and the lower.

At

At the weſt end or front of it which looketh towards the Church, there are many glittering and rich ornaments, which are not ſo openly expoſed that euery body may come to handle them. For there is a partition betwixt them and that part of the Church where people vſe to ſtand to behold them. Some of the principall riches doe conſiſt partly in an image of our Lady, and partly in certaine cups or goblets that hang at the ſront. The image of our Lady who is repreſented bearing Chriſt in her armes, is very coſtly. For it is ſaid that it is made of pure ſilner, and double gilted. The goblets, in number ten, which are hanged directly before the image vpon a braſen rod ſome two yards long, are ſaid to be made of maſſie gold, one whereof the Emperour *Charles* the fifth, beſtowed vpon the monument. For a teſtimony whereof there is hanged vp a ſquare plate of gold, wherein the blacke ſpread-eagle which is the Emperors armes, is engraued, and this inſcription following is written. *Inuictiſſimus atque potentiſſimus* Carolus *V. Imper. & Hiſpaniarum rex Auguſtiſſimus, Deo omnipotenti, beatæ* Mariæ, SS *tribus Regibus die* 3 *Ianuarij, Anno Domini.* 1554. *præclarum munus dono obtulit.* Likewiſe vnto another of theſe tenne there is fixed another ſquare plate of gold, wherein this inſcription is written. *Beatæ Virgini* Mariæ *ſanctiſſimæ, & tribus Regibus Reuerendus & illuſtris Princeps & Dominus D.* Ioannes Gebhardus *ex Comitibus à Mansfelt electus & confirmatus Archipræſul* Agrippinus,

ſacri

ſacri Romani Imperij per Italiam Archicancellarius, Princeps Elector, Weſtphaliæ & Angariæ Dux, Legatuſque natus, dono dicauit. Alſo, before our Ladies image there hangeth a maruelous rich croſſe of maſſie gold adorned with a great multitude of precious ſtones, and vnder her image there are many rich ſtones of diuers kinds. Moreouer before her image there ſtand foure candelſticks wherein there do alwaies burne foure waxen tapers. Two of theſe candleſticks are exceeding faire and much coſtlier then the reſt. Againe, the top of the frontiſpice of the monument is beautified, partly with the images of the three Kings formed in ſiluer, and richly gilted, who are moſt curiouſly counterfaited, bearing their gifts in their hands, gold, myrrhe, and frankencenſe; and partly with the like image of our Lady ſtanding in the very middeſt with Chriſt in her armes. One of the Kings is preſented like a blacke Moore with a golden crowne vpon his head. The other two vncouered. In the outward edge of the front, theſe verſes are written.

Corpora Sanctorum loculus tenet iſte Magorum,
Indeque ſublatum nihil eſt alibiuè locatum.
Sunt iuncti Felix, Nabor *&* Gregorius *iſtis.*

In the middle of this outward edge there is preſented a faire ſcutchin, and armes, vnder the which this is written.

Renouatum ære Q. R. D. Ioannis
Walſchartz Tungri S. T. D.
Huius Eccleſiæ Canonici, Anno 1597. *ora pro eo.*

All

All this that I haue hitherto written ſince I firſt made mention of the monument, containeth nothing but a deſcription thereof. Now followeth the hiſtory which is altogether as memorable as the monument it ſelfe. It was within theſe few yeares printed at Colen, and is paſted vpon three ſeuerall tables which hang apart in as many diſtinct places without the Chappel. It is diuided into nine particular ſections. Alſo each ſection hath his marginall notes, which becauſe they are ſo many that the margent of the Page cannot conueniently containe them, I haue (contrary to the common cuſtome) ſubſcribed the quotatious belonging to each ſection, directly vnder the ſection it ſelfe.

The title of the hiſtory is this.

Breuis hiſtoria Magorum ex ſacris literis & probatis Eccleſiæ ſcriptoribus collecta.

The hiſtorie it ſelfe is this following.

1 [a]*MAgi, qui primi omnium ex gentibus Chriſti Saluatoris infantiam in Bethleem [b]decimotertio poſt natiuitatem die adorarunt, [c]tres numero fuerunt. Ac ſi [d]Epiphanio credimus, ex Abraham originem duxerunt, ex filijs eius quos ex [e]Cethurâ ancillâ ſuſcepit, deſcendentes. Cui non repugnat quòd [f]Origines et [g]Chryſoſtomus ad [h]Balaam Prophetam Gentilem, Magorum originem referunt. Nam & ipſe, ſicut etiam [i]Regina Saba, ex eiuſdem Cethuræ filijs duxit originem.*

The

The quotations of this firſt ſection are theſe.

[a]Mat. 2. [b]Ammonius Alexandrinus in Harmoniâ Euangelicâ. Alcuinus de diuinis Officijs, cap. de Epiphania. Anſelmus in 2. Math. Nicephorus lib. 1. Eccleſiaſticæ hiſtoriæ. cap. 13 [c]Leo ſerm. 1, 3, 4, 5, 6, 7, 8. de Epiphaniâ. Auguſt. ſerm. 1. de Epiphaniâ, & Rupertus in 2. Math. [d]In compendio doctrinæ Chriſtianæ. [e]Geneſ. 25. [f]Homilia 13. in Numer. [g]Homilia ex varijs in Math. locis. Petrus de Natalibus lib. 2. Cata. Sanct. 4 cap. 48. cap. [h]Numer. 24. [i]3. Reg. 10.

2 *Nomina eorum, ætas, & vultus cuiuſmodi fuerint, & quæ quiſque munera obtulerit, ſicut ex maiorum traditione acceperat, his verbis deſcribit Venerabilis* [a]*Beda. Primus, inquit, dicitur fuiſſe Melchior, ſenex barbâ prolixâ & capillis, aurum obtulit regi Domino. Secundus nomine Gaſpar, iuuenis imberbis, rubicundus, thure quaſi Deo oblatione dignâ Deum honorabat. Tertius fuſcus, integrè barbatus, Balthaſar nomine, per myrrham filium hominis moriturum profeſſus eſt. Quod autem vnus eorum niger & Æthiops depingi ſoleat, vt in multis ijſque antiquis apud nos picturis apparet, ex eo profectum videtur, tùm quòd Beda tertium fuſcum fuiſſe perhibet, tum quod ex Pſalmo 72, die Regum in Eccleſiâ decantatur, Coram illo procident Æthiopes.*

The quotation of this ſection is ſhort, only this.

Venerabilis B. in Collectaneis.

3 *Non obſcuri eos loci aut ordinis, ſed Principes viros atquè etiam Reges fuiſſe, quod Chriſti gloriam*

gloriam maximè illuſtrat, pium eſt credere. Id enim veteris legis [a] *figuræ, quæ in Solomone antecеſſit, & Prophetarum, maximè* [b] *Dauidis &* [c] *Eſaiæ, vaticinijs conſentaneum eſt. Quorum ille inquit. Reges Tharſis & inſulæ munera offerent, Reges Arabum & Saba dona adducent. Poſterior vero: & ambulabunt gentes in lumine tuo, & Reges in ſplendore ortus tui. Quæ de Magorum vocatione oblationeque ab Eccleſiâ &* [d] *ſanctis Patribus intelliguntur. Item* [e] *Herodis ac totius vrbis Hieroſolymitanæ ad eorum aduentum trepidatio, munera item precioſa, quæ ex theſauris ſuis deprompſiſſe referuntur, Maiorum denique traditio ſcriptis,* [f] *ſermonibus cantionibus, hymnis, & picturis vt vulgaribus ſic antiquis prodita, confirmant. Nec quidquam ad rem facit quod Euangeliſta non appellauit Reges, ſed Magos. Id enim* [g] *conſultò factum eſt, quod Chriſti gloria noſtraque religio Magorum ſiue Sapientum teſtimonio potiùs quàm Regum potentiâ conſtabilienda videretur.*

The quotations of the third ſection.

[a] 3 Reg. 10. [b] Pſal. 72. [c] Eſaiæ 60. [d] Chryſoſt. homil. 1. ex varijs in Matth. locis. Leo ſermone de Epiphaniâ. [e] Matth. 2. cap. 3. ver. [f] Tertullianus lib. 3. contra Iudæos cap. 9. Iſidorus de paſſione Dominica cap, 15. Anſelmus & Theophylactus in 2. cap. Math. Vide Cicer. de Diuinatione. Plinius lib. 3. natvralis hiſtoriæ. cap. 1. Adam Saſbont homil. de Epiphaniâ. Franciſcus Suarez in 3. par. D. Thomæ tomo 2. [g] Melchior Canus lib. 11. Locorum Theologicorum, cap. 5. Hector Pintus in 1. cap. Danielis. Cæſar Baronius lib. 1. Annalium.

4 *Ad profeſſionem eorum quod attinet, tametſi*

non

non deſint qui [a]*Magorum nomine maleficos ac magicis artibus inſtructos accipiant: potior tamen illorum ſententia nobis eſſe debet qui* [b]*Sapientes aſtrologos fuiſſe arbitrantur, qui arte mathematicâ (vt* [c]*Cyprianus loquitur) vim & diſcurſum nouerant planetarum, & elementorum naturam, & aſtrorum miniſteria certis experimentis obſeruabant. Vndè conuenientèr admodùm, diuina* [d] *Sapientia quæ disponit omnia ſuauitèr, Stellæ potiſſimùm indicio illos tanquam aſtrorum peritos ad ſe pertraxit, accedente tum gratiæ diuinæ lumine, tum hominum ex Scripturis demonſtratione. Nam de loco* [e] *vbi Chriſtus naſceretur, à Scribis ex* [f] *Michea inſtructi ſunt & Stellam illam Meſſiæ ortum ſignificare, ex* [g] *Balaam Prophetiâ per Maiorum traditionem accepe-runt.*

The quotations of the fourth.

[a]Iuſtinus dialogo contra Tryphonem. Origines lib. 1. contra Celſum, & homilia 13. in Numeros. Chryſoſtomus homilia 1 & 14 ex varijs in Matth. locis. Auguſti. ſermone 2 de Epiphaniâ. [b]Chriſoſt. homilia 2 operis imperfecti. Leo ſermone 4 de Epiphaniâ. Hieronymus in 2 cap. Daniel, & 47 Eſaiæ. Anſelmus & Rupertus in 2 Math. [c]ſermo de ſtellâ & Magis. [d]Sapientiæ 8. [e]Matth. 2. [f]Micheæ 5. [g]Numeri 24. Origines homilia 13 in Numeros & lib. 1 contra Celſum. Leo ſermone 4 de Epiphaniâ.

5 *Ex Arabiâ Fœlice veniſſe, quod* [a] *Iuſtinus Martyr,* [b] *Tertullianus,* [c] *Cyprianus, &* [d] *Epiphanius memoriæ prodiderunt, veriſimile videtur. Tum quod Arabia reſpectu Iudeæ ad Orientem, Tacito* [e] *teſte, ſita; tum* [f] *quòd auri,* [g] *thuris, &*

myrrhæ

myrrhæ ferax ſit: demùm quod hæc opinio conſentiat cum Eſaiæ [h] vaticinio: Omnes de Saba (quæ, teſte in eum locum, & libro quæſtionum in Geneſim D. Hieronymo, Arabia eſt) venient, aurum & thus deferentes. Cum illo item [i] Dauidico. Reges Arabum et Saba dona adducent. Et rurſus. Dabitur ei de auro Arabiæ.

The quotations of the fifth.

[a]Iuſtinus Martyr dialogo contra Tryphonem. [b]Tertullianus lib. contra Iudæos cap. 9 et lib. 3 contra Marcionitas cap. 13. [c] Sermone de Stellâ et Magis. [d]Compendio doctrinæ Chriſtianæ. [e]lib. 5 hiſtoriarum. [f]Pſal. 71. [g]Tertullianus Apologetico cap. 30, 42. Plinius lib. 2 naturalis hiſtoriæ, cap. 14. [h]cap. 60. [i]Pſal. 71.

6 *Porrò [a]auri, thuris, et myrrhæ munera Chriſto obtulerunt, quod his rebus Arabia imprimis abundaret et ſuperbiret. Deindè quòd [b] Regina Saba, quam ex gente et familiâ Magorum fuiſſe proditum eſt, ſimilia dona, aurum, inquam, et aromata, quibus gemmas precioſas addidit, Solomoni Regi, in typum Chriſti donauerat. Adde quod, quæ Cethuræ filijs munera dediſſe Abraham in 25 Geneſeos commemoratur, ea ex Hebræorum traditionibus [c]Epiphanius refert, veſtes, aurum, thus, & myrrham fuiſſe. Poſtremo non tam gentis ſuæ morem & exempla maiorum, verumetiam myſticam rationem ſecuti, hoc quod cordibus credunt, muneribus [d] proteſtantur; Thus deo, myrrham homini, aurùm offerunt regi, & his ſe inſtruunt donis, vt adoraturi vnum, tria ſe ſemel credidiſſe demonſtrent, auro honoran-*

tes

tes perſonam regiam, myrrhâ humanam, thurè diuinam.

The quotations of the ſixth.

[a]Math. 2. [b]3 Reg. 10. cap. [c]Compendio Doctrinæ Chriſtianæ. [d]Leo ſermone 2 de Epiphaniâ.

7 *Poſt Chriſti aſcenſionem, à*[a] *D. Thoma Apoſtolo in fide Chriſti pleniùs inſtructi, ad hoc baptizati, imò*[b] *Paſtores etiam et Doctores ſiue Epiſcopi in populo ſuo ordinati ſunt, magnamque Gentilium turbam ad Chriſtianæ religionis cultum adduxerunt, atque ita vt primitias frugum copioſa meſſis conſequitur: ſic Magos primitias credentium ex Gentibus, innumerabilium fides populorum, tanquam vberrima ſeges eſt ſubſecuta, impletumque vaticinium*[c] *Dauidis, qui poſtquam prædixerat, Reges Arabum et Saba dona adducent, ſubiungit, Et adorabunt eum omnes Reges, et omnes gentes ſeruient ei. Item*[d] *Omnes gentes quaſcunque feciſti, venient et adorabunt coram te Domine, et glorificabunt nomen tuum.*

The quotations of the ſeuenth.

[a]Chryſoſt. homilia. 2 operis imperfecti. antiquum Calendarium citatum ab Henrico Pinto, dialogorum parte ſecunda cap. 21. Petrus de Natalibus in Catalogo Sanctorum lib. 26. cap. 48. [b]Chryſoſt. homiliæ 6 in Matthæum, & homilia 17 ex varijs in Matth. locis. [c]pſal. 71. [d]pſal. 85.

8 *Poſtquam in ſenectute bonâ ex hâc vitâ deceſſerunt, corpora eorum primò Helenæ Auguſtæ ſtudio Conſtantinopolin allata, deinde Mediolanum*

ab

ab Eustorgio eius vrbis Episcopo traducta, [a]tandem anno post Christum natum 1164. vna cum corporibus SS. Felicis [b]& Naboris Martyrum in hanc vrbem Reinoldo Archiepiscopo translata, hoc loco deposita fuerunt. Vt verò trinus Magis pari numero consociarentur & Martyres, duplicaretúrque funiculus triplex Sanctorum, diuinitùs accidit opera Brunonis Archiepiscopi, vt duobus illis Martyribus accederet tertius, Gregorius Spoletanus presbyter, sub Diocletiano & Maximiano passus. Ex quo tempore Colonia Aggrippina non minus celebris esse coepit istis trium Regum aliorumque sanctorum reliquiis, quàm Hierosolyma Stephano, Roma Petro & Paulo, aut Hispania Iacobo, Gallia denique Martino & Hilario.

The quotations of the eight.

[a]Gulielmus Neubrigensis lib. 2 rerum Anglicarum cap. 8. Crantzius lib. 6. rerum Saxonicarum cap. 24. Petrus de Natalibus Catalogo Sanctorum lib. 2. cap. 48. & lib. 4 cap. 45. Sigonius libro 14. de regno Italiæ. [b]Ambrosius ep stola. 85.

9. [a]*Agnoscamus in Magis adoratoribus Christi vocationis nostræ fidique primitias, & quem illi infantem venerati sunt in cunabulis, nos omnipotentem adoremus in cielis. Offendebant illi infantem paruulum nouicis & vilibus pannis inuolutum, videbant reclinatum duro in præsepio, aut sinu matris pauperculæ excubitum, & tamen nihil his omnibus rebus offensi viri barbari, veræque pietatis & fidei rudes adhuc & ignari, [b]procidentes adorauerunt. [c]Imitemur saltem Barbaros nos*

qui cælorum ciues ſumus. Et qui Chriſti maieſtatem, potentiam, factaque admiranda, & Chriſtianæ fidei myſteria cognouimus, fidem noſtram illorum exemplo confirmemus. Itaque cum in Eccleſiâ Catholicâ, quæ verè [d] *Bethleem, ſeu domus panis eſt, idem Chriſti corpus externis ſpeciebus tanquam faſcijs obuolutum ponitur, conſecratur, offertur, ſumitur, aut quouis modo nobis repreſentatur: excitemur animo, horreſcamuſque & quam decet ad tanta myſteria, & animi pietatem & reuerentiam corporis afferamus. Nihil nos conturbet cogitationem fluctus, nec ſenſuum fallax iudicium, nihil hæreticorum fabulationes moueant: ſed Dei verbum certos faciat.* [e] *Quoniam ergò ille dixit* Hoc eſt corpus meum: *nullâ teneamur ambiguitate, ſed credamus, & oculis intellectus id perſpiciamus, ac poſtrati veneremur.*

Oratio Eccleſiæ.

Verſus. *Reges Tharſis & Inſulæ munera offerunt,*
Reſpon. *Reges Arabum & Saba dona adducent.* } Pſal. 72

The quotations of the ninth.

[a] Leo ſerm. 2 de Epiphaniâ. [b] Matth. 2. [c] Chriſoſt. homilia 24 in 1 ad Corinth. homil. 6 ad populum Antiochenum. [d] Gregorius Magnus homilia 8 in Euangelia. [e] Chryſoſt. homilia 83 in Matthæum.

Alſo this following in the ſame Table.

Deus illuminator omnium gentium, da populis tuis perpetuâ pace gaudere, & illud lumen ſplendidum infunde cordibus noſtris, quod trium Magorum mentibus aſpiraſti.

Againe

Againe.

Lætetur Ecclesia tua Deus Beatorum Martyrum tuorum Fœlicis, Naboris, & Gregorij confessa suffragijs, atque eorum precibus gloriosis & deuota permaneat, & secura persistat.
Per Christum Dominum nostrum. Amen.

Coloniæ excudebat Ioannes Durekius,
Anno 1596.

Because this history is something memorable, though indeed at the latter end there bee some false doctrine touching the reall presence of Christ in the sacrament, as being a thing compiled by the Iesuiticall Rabbines of this city, as I do coniecture: I haue thought good to adde my naked translation of the same, as I haue done before of St. *Bernards* epistle to the Bishop of Spira, because euery man that will reade this, cannot (I am sure) vnderstand it in the Latin. Therefore, that he might not be depriued of so notable a matter as this is, I haue done my endeuour to translate this hithistorie into English, desiring thee, whatsoeuer thou art, (gentle reader) to pardon me, if I haue not so exactly done it as thou wouldest require at my handes. For as I told thee in my epistle to thy selfe, which I haue prefixed before my booke, I neither professe my selfe a scholler, nor acknowledge my selfe worthy to be ranked amongst scholars, but onely wish to be accounted a friende and louer of the Muses.

A Hiſtory of the MAGI,

Gathered out of the Holy Scriptures, and approued Writers of the Church.

1. THE *Magi*, which firſt of all the Gentiles adored the infancy of our Sauiour Chriſt in Bethleem, the thirteenth day after his natiuity, were three in number. And (if we beleeue *Epiphanius*) they deriued their pedegree from *Abraham*, deſcending from his ſonnes which he begot vpon his handmaide *Cethura*. Neither is it any thing repugnant vnto this, that *Origen* and *Chryſoſtome* do referre the pedigree of the *Magi* to *Balaam*, an heathen Prophet. For both he and the Queene of *Saba* drew the originall of their ſtocke from the ſame ſonnes of *Cethura*.

2. What their names, age, and countenance were, and what gifts each of them offered, venerable *Beda* (according as he had receiued it by the tradition of his forefathers) expreſſeth the matter in theſe wordes.

The firſt, quoth he, is ſaid to be *Melchior*, an olde man with a long beard and haire. He offered Golde to the King our Lord.

The ſecond, whoſe name was *Gaſpar*, a beardleſſe young man and ruddie, honoured God with Frankenſence, as being an oblation beſeeming God.

The third, called *Balthaſar*, being tawny and fully bearded, by Myrrhe, ſignified that the

the Sonne of man ſhould die. But in that one of them is wont to be painted black, and as an Æthiopian, (as it appeareth by many & thoſe very ancient pictures amongſt vs) hereupon it ſeemeth to be grounded, both that *Beda* affirmeth, that the third was tawnie, as alſo that in the 72 *Pſalme* it is ſung in the Church vpon the Kinges day, The Æthiopians ſhall fall downe before him.

3. That they were not of any obſcure place or degree, but princes, yea kings, which doth greatly illuſtrate the glory of Chriſt, it is a part of piety to beleeue. For it is agreeable both to the figure of the old law which went before in *Solomon*, and to the prophecies of the Prophets, eſpecially of *Dauid* and *Eſay*; whereof the one ſaith, The Kings of Tarſis and of the Iles ſhall bring preſents, the Kings of the Arabians and of Saba ſhall bring gifts. The other ſaith: And nations ſhall walke in thy light, and Kinges in the brightneſſe of thy riſing vp. Which thinges are vnderſtood by the Church and the holy Fathers, of the calling and oblation of the *Magi*. This alſo is confirmed by the feare of *Herod*, and of the whole City of Ieruſalem at the time of their comming: by thoſe precious gifres which they are ſaid to haue opened out of their treaſures, and by the tradition of our forefathers, by writings, ſpeeches, ſonges, hymnes, and pictures as common, ſo very ancient. Neither doth this make at all to the matter, that the Euangeliſt hath not called them Kings, but

Magi. For that was done to great purpoſe, in regard that Chriſtes glory and our religion ſeemed to bee eſtabliſhed rather by the teſtimony of *Magi*, or Wiſemen, then by the power of Kings.

4. As concerning their profeſſion, albeit there are ſome that by the name of *Magi* doe vnderſtand wicked perſons, and thoſe that practiſe magicke artes: yet the opinion of them ought to preuaile more with vs that thinke they were wiſe Aſtrologers, who by the Mathematicke art (as *Cyprian* ſpeaketh) knew the force and courſe of the Planets, and by certaine rules of experience obſerued the nature of the Elements, and the offices of the Starres. Wherehence it came very conueniently to paſſe that the diuine Wiſedome, which doth ſweetly diſpoſe all things, drew them vnto it eſpecially by the token of a ſtarre, as being men ſkilfull in the arte of Aſtronomy: whereunto was added both the light of the diuine grace, and alſo a demonſtration of men out of the holy Scriptures. For they were inſtructed by the Scribes out of the Prophet *Micheas* concerning the place where Chriſt ſhould be borne, and they receiued it as a certaine tradition of their forefathers out of the Prophecy of *Balaam*, that the ſame ſtarre did ſignifie the birth of the *Meſſias*.

5. That they came out of Arabia *Fœlix* (as *Iuſtin Martyr*, *Tertullian*, *Cyprian*, and *Epiphanius* haue written) it ſeemeth very probable. Both, becauſe Arabia, in reſpect of Iudea, is

ſituate

ſituate towards the Eaſt, (according to the teſtimony of *Tacitus*) and alſo, becauſe it yeeldeth plenty of gold, frankencenſe, and myrrhe. Finally, for that this opinion doth agree with the Prophecie of *Eſay*. All they of Saba (which is Arabia, as *Hierom* doth witneſſe vpon the place, and in the booke of his Queſtions vpon *Geneſis*) ſhall come, and bring gold and frankencence. And with that of the Prophet *Dauid*. The Kinges of the Arabians and of Saba ſhall bring gifts. And agine, vnto him ſhall they giue of the gold of Arabia.

6. Moreouer they preſented vnto Chriſt the gifts of golde, frankencence, and myrrhe, becauſe Arabia abounded in theſe things eſpecially, and gloryed therein. Alſo the Queene of *Saba*, whome authors do write to haue bene of the ſtocke and familie of theſe *Magi*, beſtowed the like giftes, namely golde and ſpices (vnto which ſhee added peecious ſtones) vpon King *Solomon*, as being a figure and type of Chriſte. Againe, thoſe giftes which *Abraham* in the 37 of *Geneſis* is ſaid to haue giuen to the ſonnes of *Cethura*, *Epiphanius* writeth (according to the tradition of the Hebrewes) to haue bene garments, golde, and myrrhe. Laſtly, they did it not ſo much to follow the manner of their nation, and the examples of their forefathers, but alſo for a myſticall reaſon ſake. For this that they beleeue with their hearts, they proteſt with their giftes; they offer frankencence to God, myrrhe

to a man, and gold to a King. And they prouide themſelues ſuch giftes, that when they worſhip one, they declare to the world that they beleeue at one time in three diſtinct perſons; ſeeing they honour the Kingly perſon with golde, the humane with myrrhe, and the diuine with frankencence.

7. After Chriſtes aſcenſion they were more fully inſtructed by St. *Thomas* the Apoſtle in the faith of Chriſt, and alſo baptized, yea (which is more,) they were ordained Paſtors and Doctors, or Biſhops of the people amongſt whome they liued, and brought a great company of Gentiles to the worſhip of Chriſtian religion; and euen as a plentifull harueſt doth follow the firſt fruits: ſo the faith of an inumerable multitude of people, as it were moſt abundant corne, followed the *Magi* that were the firſt fruites of the beleeuers of the Gentiles; and thus the prophecie of *Dauid* is fulfilled, who after he had prophecied, The Kings of the Arabians and of Saba ſhall bring giftes, by and by hee addeth, And all Kings ſhall worſhip him, and all nations ſhall ſerue him. Alſo, all nations which thou haſt made, ſhall come and worſhip before thee, O Lord, and ſhall glorifie thy name.

8. After that in their old age they had departed out of this life, their bodies being brought firſt to Conſtantinople by the meanes of the Empreſſe *Helena*, then to Milan by *Euſtorgius*, Biſhop of that Citie; at laſt in the

yeare

yeare after the incarnation of Chriſt 1164, being tranſlated therhence to this city in the time of *Reinolds*, Archbiſhop thereof, together with the bodies of the holy Martyr, St. *Felix* and *Nabor*, they were repoſed in this place. But to the end that the Martyrs might by an euen number be accompanied with the three *Magi*, and that a triple corde of Saintes might bee double-twiſted together, it hapned euen by the prouidence of the Almighty, that by the meanes of *Bruno*, Archbiſhop of this City, a third Martyr ſhould bee added to the former two, to wit, *Gregory*, a Prieſt of *Spoletum*, that ſuffered martyrdome vnder the perſecution of *Dioclesian* and *Maximinian*. Since which time Colen began to be no leſſe famous for the reliques of theſe three Kings and of other Saints, than Ieruſalem was for *Stephen*, Rome for *Peter* and *Paul*, or Spaine for *Iames*, or France for *Martine* and *Hilarie*.

9. Let vs acknowledge in the *Magi*, that were the worſhippers of Chriſt, the firſt fruits of our calling and faith, and let vs adore him being omnipotent in the heauens, whom they worſhipped being an infant in his cradle. They found him wrapped with little baſe clowtes, they ſaw him lying in a hard manger, or lulled in the lappe of his poore mother; yet thoſe Barbarians, that were as yet vtterly ignorant of true piety and faith, being nothing offended with theſe things, fell downe and worſhipped him. Let vs then,

that

that are citizens of the Kingdome of Heauen, imitate theſe Barbarians at the leaſt; & whereas we haue knowne the maieſtie of Chriſt, his power, admirable actes, and the myſteries of Chriſtian faith, let vs confirme our faith by their example. Therefore ſeeing that in the Catholike Church, which is the true Bethleem or the houſe of bread, the ſame body of Chriſt being wrapped with outward ſignes as it were with ſwathing bandes, is placed, conſecrated, offered, taken, or any other way repreſented vnto vs: let vs be ſtirred vp in minde, and tremble, and bring with vs both piety of minde, and reuerence of body, as it beſeemeth thoſe that participate ſo great myſteries. Let neither the waues of our thoughts, nor the deceitfull iudgement of our ſenſes a iote trouble vs, neither let the tales of Heretikes any thing moue vs. But let the word of God aſſure vs in this point. Since then he himſelfe hath ſaid, *This is my Body*; let vs be touched with no manner of doubt, but beleeue and perceiue the ſame with the eies of our vnderſtanding, and vpon our bended knees deuoutly worſhip it.

The Prayer of the Church.

The Verſe. The Kings of Tarſis, and of the Iles ſhall bring preſents.
The Anſ. The Kings of the Arabians and of Saba ſhall bring gifts.

Pſal. 72.

There

There hapned a thing vnto me preſently after I had written out theſe memorable matters of the three Kings, and the three Martyrs, that yeelded vnto me a kind of recompence for my long labour of writing. For one of the Canons of the Church that ſtoode neare vnto me when I had almoſt ended my writing, ſuppoſing that I was a ſtranger, and obſeruing that I loued antiquities, inuited me with a kinde of courteous and ciuill importunity to his houſe, though we neuer ſaw each other before, and entertained me with much variety of good cheare.

Thus much concerning the Monument of the three Kings.

IN one little Chappell of the ſame Church, this is written ouer the Tombe-ſtone of one of their Suffragans.

Laurentius Fabricius Vrdingenſis. S. T. D. Epiſcopus Cyren. Suffraganeus Colonienſis, obijt xxii. Iulij anno CIↃ. IↃ. C. *R. I. P.*

Neere vnto this there is a very faire monument of Alabaſter, erected to the honor of one of their Archbiſhops, where I reade this briefe Epitaph,

Walramus Dux Iuliacenſis Archiepiſcopus Colonienſis.

In

In another litttle Chappell are two ancient monuments of two Biſhops more, whereof the one is of *Fredericus Comes de Soruerden Archiepiſcopus Colonienſis*, and St. *Reinoldus Archiepiſcopus Colonienſis, qui 3 Reges a Mediolano Coloniam attulit.*

In the one ſide of the Church without the Quire lyeth the bodie of the Earle *Arnſpurgenſis*, who beſtowed his Earledome vpon the Archbiſhoprick of Colen.

Vpon one of the yron gates that belongeth to the Chappell where the Archbiſhop *Reinoldus* lyeth, there is a table hanged vp with a little yron chaine, wherein this religious and holy ſtuffe forſooth is written, which I haue thought good to ſet downe in this place for a notable example of the groſſe ſuperſtition and vanity of the Papiſts in this citie of Colen.

De indulgentijs promerendis in celebratione miſſæ, quæ decantatur quotidiè in capellâ Beatæ Mariæ Virginis, Metropolitanæ Eccleſiæ Colonienſi conceſſis. Anno Domini. 1454.

Sub Archiepiſcopo Theodorico.

Omnibus & ſingulis Chriſti fideïibus, contritis & confeſſis, qui huius miſſæ celebrationi & decantationi præſentes fuerint, & flexis poplitibus deuotè Pater noſter cum Aue Mariâ tribus vicibus legerint, de omnipotentis Dei miſericordiâ & Beatorum Petri & Pauli Apoſtolorum eius meritis et authoritate confiſi, quadraginta dierum indulgentias de iniunctis ijs pœnitentiis miſereçorditèr in Domino relaxamus.

Oratio

Oratio de beatâ Mariâ Virgine contra peſtem.

Obſecro te clementiſſime Deus, qui vitæ ac mortis ordinariam habes poteſtatem, per interceſſionem genitricis Virginis Mariæ, peſtilentiæ plagam miſeratus a nobis auerte: vt in tuâ viuentes pietate, fonte uitæ perennis, corde, voce, atque omni operatione laudemus per Chriſtum Dominum noſtrum. Amen.

I obſerued a faire monument erected ouer an yron dore at the entrance of the eaſt end of the quire, very richly gilted with many curious borders. And in the middle of the ſame I read this enſuing Epitaph written in golden letters.

Quis ſit ſarcophago quæris ſpectator in iſto?
Hac plebeius humo non requieſcit homo.
Hic Archipræſul Princepſque elector Adolphus,
Schawenburgiacum ſtemma decuſque cubat.
Imperij vigor & clariſſima gloria ſacri,
Agrippinenſis mitra verenda ſoli:
Religionis amans & propugnator auitæ,
Deliciæ populi, nobilitatis amor.
In terram dignus nunquam fuit ille reuerti,
Si non vndè ſatus quiſque recedat homo.
Terra ſuam reſouet terram ceu fœcula mater,
Ad cœleſtem anima eſt dia reuerſa patrem.
Tantiſper dum reddatur tibi ſpiritus ipſe,
Corpus humo natum triſte recumbis humo.
Chriſtus enim corpus terræ reuocabit ab aluo,
Spiritui & reddet cui fuit ante datum.
In ſpe coeleſtis recubas hîc diuite vitæ
O pater, ô placidâ pace potire pater.
Pace potire Pater toto memorabilis æuo,
Virtutum ſpecimen pace potire pater.

After-

Afterward I entred into the Quire it ſelfe: Where I obſerued three faire monuments of their Archbiſhops, whereof the firſt is of the foreſaid *Adolphus*, whoſe Epitaph I haue already written. He is buried on the left ſide of the quire. His ſepulchre is a very ſumptuous peece of Worke. For there his ſtatue is made at length in alabaſter, being repreſented leaning vpon one of his armes together with his epiſcopall roabes. All that part of the monument both aboue and beneath the ſtatue, is richly decked with faire workes and borders, images and pillars which conſiſt partly of alabaſter, and partly of touchſtone. About the foote of the monument this epitaph is written.

Reuerendiſſimo Domino D. Adolpho Archiepo. ac Principi Electori Coloniensi, S. Rom. Impii *per Italiam Archicancellario, legatoque nato, Weſtphaliæ & Angariæ Duci, &c. ex illuſtri familiâ Comitum à Schawenburg oriundo, electo die xxiiij. Ianuarij Anno M. D. Xlvii. qui piè & prudenter Archiepiſcopatui præfuit annis ix menſes ii. dies xxv. tandemque vltimum diem in Domino clauſit. anno M. D. lvi. die xx. Septembris.*

Right oppoſite vnto this monument is the ſecond, being erected on the right hand. This alſo is a very ſumptuous peece of workemanſhip. For it is aduanced to a goodly helgth and garniſhed with his image contriued at length

length in alabaſter in his magnificall roabes. Likewiſe the workes, pillars, and images being compoſed all of alabaſter, are correſpondent to thoſe of the oppoſite monument as much as may be.

The epitaph is this.

Reuerendiſſimo Dno *D. Antonio electo ac confirmato Principi Electori Colonienſi, S. S. Imperii Per Italiam Archcancellario, Legatoque nato, Weſtphaliæ & Angariæ Duci, ex illuſtri familiâ Comitum à Schawenburg oriundo, electo Anno M D. lvi. die xxvi. Octobris, qui fratri ſuccedens, in Domino obdormiuit. An.* M.D. *lviii die xviii Iunii, atque preuentus morte, fratri iuſtum monumentum erigere non potuit vti cœperat. Reuerendiſſimus Dominus D. Gebhardus electus Archiepiſcopus Princeps Elector Colonienſis Dominis & affinibus ſuis chariſſimis pietatis ergô poſuit. An.* 1561.

The third is of one of their Princes called *Gulielmus de Genepe*. An ancient thing, his image being made in Alabaſter vpon the tombe. But no Epitaph ſauing a few words in proſe written about the foure corners of the monument.

Hauing now ended my diſcourſe of the notable monuments of the Cathedrall Church, I will ſpeake next of the Biſhopricke, before I proceed any further, as being an adiunct to the Church. The firſt Apoſtle of the Vbians was *S. Maternus*, as I haue before written, who was the firſt Biſhop of this Citie of Colen. But who was their firſt Archbiſhop I cannot find. It appeareth that it was a very ancient Archbiſhopricke, becauſe *Euphrates* that was depoſed

depoſed for his Arrianiſme at the Councell holden at Colen in the yeare 348. (as I haue before written) was in thoſe daies ſtiled with the title of an Archbiſhop. Yet *Munſter* writeth that the Archbiſhopricke began a long time after, about the Yeare 755. in the time of Charles the Great; being tranſlated hither from the City of Vtricht, which was about that time grieuouſly waſted by the Danes and Normanes. The titles of the Archbiſhop do appeare by thoſe Epitaphes that I haue before written. Therefore it is ſuperfluous to make any more mention of them. Onely I will add a brieſe note of his title of the Dutchie of Weſtphalia and Angriuaria. This title is of good antiquity. For the Archbiſhop that liued in the time of the Emperour *Fredericke Barbaroſſa*, by certaine meanes attained to the Dutchie of Weſtphalia about ſome 400 yeares ſince, which dignity the Elector Prince hath euer ſince enioyed to this day. Of the three ſpirituall Elector Princes, this Archbiſhop is the middle, being next to the Moguntine, and before the Treuirian. His dioceſſe did in former times extend it ſelfe very farre. For fiue other great Biſhopricks were ſubject to his iuriſdiction, namely that of Munſter in Weſtphalia, Vtricht, and of Liege in the Netherlands, of Minda and Oſnaburg in Saxonie. The preſent Archbiſhop doth moſt commonly make his reſidence at a Palace he hath in the country, and very ſeldome in the Citie. His religion together with that of Colen and all the other townes

in

in his territory, is Romiſh. Yet I haue read of two worthy Archbiſhops of this ſea that were ſo much addicted to the reformed religion, that they meant to haue rooted Popery out of their dominions, and in ſteed thereof to haue planted the true religion of Chriſt. But their religious and godly endeuors did not take effect. The firſt of theſe was *Hermannus* Comes a Weda, who hauing ſent for *Philip Melanthon* and *Martin Bucer* in the yeare 1543 to employ their miniſtery in reforming the Churches of his Electorate, was ſhortly after depoſed, and diſpoſſeſſed of his Archbiſhopricke both by the Pope and the Emperour, the foreſaid *Adolphus*, whoſe Epitaph I haue before written, being ſubſtituted in his roome. The ſecond was *Gebhardus Truceſſius*, vnto whom the like diſaſter hapned, to the hindering of his godly deſignement, as to the firſt. Here will I *obiter* giue a little glance at a matter which is a kind of appendix vnto this diſcourſe of the Biſhopricke of Colen. After I had ſomething ſuruayed that long tract betwixt the Cities of Baſil and Colen, whereof ſome part I had trauelled by land, and had otherwiſe paſſed by another part vpon the Rhene; and withall had obſerued ſo many goodly Cities endowed with Biſhopricks on that left ſide of the riuer, no leſſe then ſixe, namely Baſil, (for that was once a Biſhopricke though it be not now) Straſbourg, Spira, Wormes, Mentz, and Colen; and could not heare of any on the aduerſe ſide of the Rhene:

by and by I entered into a ſerious conſideration how it came to paſſe that there were planted ſo many Biſhopricks on one ſide of the riuer, and none at all on the other. But at laſt I ſearched out the cauſe, which was this. For that the Cities on the left ſide being ſubiect firſt to the Romans, and afterward to the Frenchmen, were by them ſooner conuerted to Chriſtianity, then the Germane Cities on the right ſide. For *Gallia* being conuerted by *S. Denis* (as I haue before written) one of the diſciples of *S. Paul*, gaue occaſion of the ſpeedier conuerſion of theſe Cities alſo, in regard they were ſubiect to the kingdome of France after the time of the Romanes.

After this I viſited three other Churches, which next to the Cathedrall are accounted both the famouſeſt and ancienteſt of all Colen. Theſe are *S. Vrſulaes*, the Macchabees, and *S. Gereons*. But firſt I went to *S. Vrſulaes*, becauſe ſhe was my Countrywoman. For ſhee was a Brittane borne, the name of England being vnknowne in her time. Here I will take occaſion to relate ſome ſhort hiſtory of her, by way of an introduction to my diſcourſe of the monuments of the Church. There was in Brittaine a moſt Chriſtian King called *Dionet*, who was the father of this Lady *Vrſula*, the fame of whoſe vertues extended it ſelfe ſo farre that a certaine King, (his name I cannot mention) hearing of the fame, reſolued to marry her to his onely ſonne, who ſent Ambaſſadors to her father with ſtrict commandement that they

they ſhould not returne without her. But the king was much afflicted to conſider that his daughter being brought vp in the faith of Chriſt, ſhould be married to an Infidell. And therefore was vnwilling to giue his conſent to the marriage. Howbeit by a certaine reuelation from God, he was required to grant the king his requeſt, but with this condition, that his ſonne ſhould be baptized, and that he ſhould giue vnto his daughter eleuen thouſand Virgins, to the end that ſhee might conuert them to the Chriſtian religion; which being granted, and ſhee hauing conuerted them all to the faith, a little after ſailed into France with a proſperous wind, and from thence to Colen, where ſhee with her huſband and all her company of Virgins ſuffred martyrdome for the faith of Chriſt, in the yeare 238. being all put to the mercileſſe dint of the ſword, by certaine Barbarians, and heatheniſh Moores that did at that time inhabite this Citie of Colen. The bones of them being afterward gathered together were brought vnto this place, and laid in this Church which is dedicated to *S. Vuſula* the principall Captaine of the whole company. Since which time they haue been very religiouſly kept in the ſame place. Many years after which, this Lady *Vrſula* with the reſt of the eleuen thouſand Virgins was canonized by the Church of Rome for a Saint, the ſixe and twentieth day of October being conſecrated to their memory, as it appeareth by our ordinary Calendars printed amongſt vs.

Hauing now made ſome hiſtorical narration of this Lady *Vrſula*, I will deſcend to the relation of ſome particular matters that I obſerued in this Church wherof I now ſpeake, dedicated vnto her. Here I ſaw a great many monuments. For here I told fiue and thirtie great ſtony ſepulchres of great height, breadth, and length Amongſt the reſt I ſaw the tombe of *S. Vrſula* herſelfe with her image erected at one end of it, and it is incloſed round about with a grate of yron which none of the reſt haue. Alſo this together with all the reſt hath a candleſticke infixed into it; and the pictures of many Queenes with crownes vpon their heads are repreſented vpon the ſides of the monuments. Belike they were ſlaine here by the Moores at the ſame time that *S. Vrſula* was. The ſkull of *S. Vrſula* with two more is placed in the quire, at the top of the high alter. being put in a caſe or couering of gold, but they are neuer ſhewed but vpon ſpeciall daies. Saint *Vrſulaes* head is placed in the middeſt of the three: all which haue certaine yron latteiſes made before them. The bones of theſe virginall Martyrs are kept in ſeuerall places, partly in the Church of the Macchabees, and partly in the Church of *S. Vrſula*. But here is the greateſt part of them, being diſtributed into diuers places of the Church. For as ſoone as I entred it, I obſerued them firſt in that part of the church which is without the body, where on three ſides of the ſame part of the Church, their bones lie in great heaps together

together. Vnder them are placed their ſkuls, all which are couered ouer with a ſleight kind of couering. But in the bodie of the Church I obſerued a farre greater multitude of theſe mortifying obiects. There alſo they are diuided into three parts that incloſe the bodie. And their ſkuls with the like couering are laid vnder them. Likewiſe many images of them are erected in diuers places. At one end of the Church there is a certaine frame made in the forme of a cupboord that containeth their ſkuls onely, that are couered with couerings like to the reſt before mentioned, which I ſaw through a frame of glaſſe that is placed before them. Againe, all the vpper parte of the quire round about are filled vp with their bones, the ſkuls being placed vnder them, whereof moſt haue blacke taffata caſes that are diſtinguiſhed with little ſpangels, which yeeld a ſhew like twinkling ſtarres in the firmament. At the weſt end of the Church I ſaw a certaine ſecret roome with an yron dore and ſtrong barres to it, wherein are kept many religious and ancient reliques, which are ſhewed but vpon ſome ſpeciall feſtiuall dayes. Truely theſe Colonians are no more to be condemned for attributing that adoration and worſhip vnto theſe dumbe bones and rotten ſkulles, which is properly and only due to the inuiſible God creator of heauen and earth, who will be ſerued in ſpirit and truth, and not with ſuch blinde deuotions that are ſeiſoned with the leuen of ſuperſtition: no more I ſay, are they to be con-

demned for theſe things, then for their ſuperſtitious prayers which I haue obſerued written in ſome of their Churches. Eſpecially in this Church of S*t*. *Vrſula*, whereof four I wrote out, and brought them home with me into England, which I haue here thought good to communicate to the reader, as well as the reſt. Hoping that they will be ſo farre from corrupting any good chriſtian that ſhall reade them, that they will rather the more confirme him in the true religion of Chriſt, by obſeruing the groſſe vanities of the Papiſts. The firſt was this, which I ſaw written in a certaine table hanged vpon one of the pillars.

De Beatiſſimâ virgine Mariâ.

*Hæc eſt præclarum vas paracleti Spiritus ſancti, hæc eſt glorioſa civitas Dei. Hæc eſt mulier virtutis, quæ*contriuit caput Serpentis. Hæc eſt ſole ſpecioſior, lunâ pulchrior, aurorâ rutilantior, ſtellis præclarior. Hanc peccatores devotè adeamus, rea pectora tundamus, dicentes. Sancta Maria, Sancta Maria, clemens pia Dominą noſtra, fac nos tuis precibus conſortes cœleſtis gloriæ. Verſus. In omni tribulatione & anguſtiâ noſtrâ ſuccurre nobis beatiſſima Virgo Maria.*

Oremus.

Famulorum tuorum quæſumus Domine delictis ignoſce, vt qui tibi placere de actibus noſtris non valeamus, genitricis filij tui Domini Dei noſtri interceſſione ſaluemur: Per eundem Chriſtum Dominum noſtrum. Amen.

* This is a moſt impious and blaſphemous ſpeech. For it was not the Virgin Mary that bruſed the head of the Serpent, but only Ieſus Chriſt the ſon of God.

Here

Here followeth a ſecond prayer to the Virgin Mary.

O Domina mea Sancta Maria, me in tuam benedictam fidem, ac ſingularem cuſtodiam, & in ſinum miſericordiæ tuæ hodiè & quotidiè, & in hora exitus mei, & animam & corpus meum tibi commendo: omnem ſpem meam & conſolationem meam, omnes angustias & miſerias meas, vitam & finem vitæ meæ tibi committo. Et per tuam ſanctiſſimam interceſſionem & perpetua merita, omnia mea dirigantur & diſponantur opera ſecundum tuam tuique filij voluntatem. Amen.

In another ſide of the Church I read this prayer, printed in a prety little table hanged vp at one of their candleſticks together with other tables written in Dutch.

Oratio ſtudioſi ad Sanctam Vrſulam.

Ego me & parentes & conſanguineos meos, omneſque mihi benè fauentes, tuæ interceſſioni ô Sancta Vrſula commendo. Et rogo per virginitatem tuam vt nobis fortitudinem in reſiſtendis dæmonum inſidijs, conſtantiam in aduerſitatibus, prudentiam in actionibus noſtris, conſilium in rebus dubijs, mihi fælicem progreſſum in ſtudijs meis à Domino noſtro Ieſu Chriſto impretrare digneris; tuâque ſanctiſſimâ interceſſione nos delictorum catenâ conſtrictos ſoluere, ac ſalutaria corpori ac animo per nobiliſſimum ſanguinem tuum, quem pro Chriſti amore effundere non perhorruiſti, quæſo expoſtulare non intermittas: & adoleſcenti qui in honorem tuum hanc oratiunculam compoſuit, mihique in omnibus aduerſitatibus ſuccerrere digne-

ris. Amen. Vnder the prayer this is written with a pen. 1607. 17. *Menſis Aprilis.*

Next I went to the Church of the Maccabees, in which they report the Bones of that holy mother of the Maccabees, and her ſeuen ſonnes doe lye, that were with ſuch moſt horrible and exquiſite tortures puniſhed by King *Antiochus,* before the Incarnation of Chriſt, as it appeareth at large in the ſeuenth chapter of the ſecond booke of the Maccabees, where it is mentioned that the ſeuen ſonnes together with their Mother had their tongues and the vtmoſt parts of their bodies cut off by the commandement of King *Antiochus,* their ſkinne pvlled ouer their heads with their hair; and laſtly were fryed in a frying pan, only becauſe they would eate no ſwines fleſh. Certainely this Monument is very memorable, and worthy to be ſeene by a curious traueller, if a man were ſure that theſe were the true bones of them. For truly for my owne part I will confeſſe, I loue to ſee theſe kind of things as much as any man liuing, eſpecially when I am perſwaded that there is no deluſion. But indeed there is ſo great vncertainty in theſe Papiſticall reliques, that a man cannot certainly tell which are true, and which are falſe. Over the dore as I entred the Court that leadeth to the Church, I obſerued the Image of the mother and her ſeuen ſonnes boyled in a cauldron, with the flames of fire vnder it, and beneath the Image this inſcription is written.

Salomona

Salomona vocor coctâ ſartagine,
Cum liberis litor ignis aſpergine,
Agens mœſtiſſimum Deiparæ typum.

Vnder another image alſo in the ſame front, this is written.

Vnda Rheni roſea fit ſanguinis madore,
Corpora Virginea hìc enſis ſtant in ore,
Dat Præſul Reinoldus Maccabeis ſedem.

Againe, ouer the dore at the entrance of the Church it ſelfe, I read theſe two verſes written in golden letters vpon a ground of azure.

Arca Virgineo priùs hìc imbuta cruore,
Nuuc Macabeorum corpora ſacra tegit.

In the quire of the Church is the Monument of the mother and her ſeuen ſonnes behind the high Altar, whoſe bones and ſkulles (they ſay) are kept in the ſame. The monument is made of wainſcot, at the top whereof the image of King *Antiochus*, is erected with *Solomona* and her ſeuen ſonnes; but one of the images of the ſeuen is broken. Vpon one ſide of the monument I read this inſcription in golden letters. *Diua Solomona cum ſeptem ſuis filijs Maccabeis in hâc arcâ continetur.* In another ſide this. *Antiochus Rex ſeptem fratres Maccabeos & matrem eorum martyrio interemit.* Round about the Quire of the Church theſe ſentences are written in golden letters. In one place this. *O quàm fragrantia hìc redolent Martyrum opobalſama.* Next this. *O quàm purpurei hìc ſpìrant Virginum flores.* In another place this. *Hìc certè ſunt candidis Lilia roſis miſta.*

miſta. In another place this. *Et prata ſpiritalibus vernantia gemmis. Hic vides ſerta quibus Dominus coronatur.* In another place this. *Vt in penitiſſimo pectoris tui receſſu.* Laſt this. *Vivus tibi ſemper atque cæleſtris ignis exæſtuet ô Colonia.* Againe about the body of the Church this is written.

Chriſto par decus atque habeat hoc Paracletus idem.
Maxima dehinc ſacro dabitur reuerentia cultu
Reliquijs diuûm, cælitibuſque pijs.
Ecce Panomphæo dicata hæc ſacra Tonanti,
Sacra profectò ædes ſanguine tincta ſacro.
Ecce triumphales arcus ſuperûmque triumphos,
Aptaque virgineo pulchra trophæa choro.
Victor adeſt Chriſtus, victrix eſt Vrſula virgo,
Et Macabæorum palma decora Ducum.

In another place this.

Hic Sanctis optata quies, optataque Tempe,
Qui quondam herboſo hoc procubuere ſolo.
Hi cælo, terræ, pelago dominantur et auræ,
Et ſummum norunt conciliare Deum.
Non igitur talis toto theſaurus in orbe,
Exuperans Cræſi diuitiaſque Mydæ.

In another part of the Church vnder the hiſtoricall Pictures of St. *Vrſula,* and other Virgins that were Martyred with her, this is written. *Vrſulanarum virginum ſtragem hic piè et ſincerè o viator venerator.* In another place this. *Sacrum earundem ſanguinem, hoc Magdalenæ quondam * infuſum ſacello reuerenter colunto.* In another place this. *Inſigne hoc*

* By this I gather that the holy Virgins were ſlain in this very place where the Church now ſtandeth.

Pugillum

Pugilum Chriſti polyandrium puro corde exoſculantor. Alſo I obſerued an exceeding multitude of the Virgins bones, laid within certaine yron lattiſes round about the Quire, and the body of the Church; and vnder them are erected their images repreſented a little beneath their breaſt, and fairely gilt.

Laſtly, I viſited the temple of Saint *Gereon*, a holy man that was martyred in this City, in the tenth perſecution of the primitue Church vnder the Emperour *Dioclesian*. Ouer the dore whereof at the firſt entrance this is written in golden letters.

Templum Sanctorum.

Cerereonis ſociorumque eius ccc. xviii. Thebeorum Martyrum & Gregorii, ſociorumque eius ccc. lx. Maurorum Martyrum.

In this Temple I ſaw many Tombes of Thebean Martyrs that were martyred with Saint *Gereon*, and of the Moores that ſuffered martyrdome with Saint *Gregorie*. Theſe tombes are in the body of the Church: ſeuen in a Tombe, eight, ten in a Tombe, &c. with the pictures of them in the out outſide, whoſe bodies are incloſed in the inſide. Alſo there is one very great ſtony Tombe in a lowe vault or crypta, vnder the entrance of the Quire, and at the entry of the ſame vault there is an yron grate. In this tombe lyeth the body of Saint

Saint *Gereon*, and many more of the Thebean Martyrs. In the ſame Vault there is a taper alwaies burning. Alſo round about the quire the whole hiſtory of his martyrdome and his aſſociats is written in Latine in ancient cloth of Arras. And towards the end of the Quire the bones and ſkulles of the ſame Martyrs are incloſed within a frame of glaſſe on both ſides of the Quire, their ſkulles being couered with pretty linen caſes as thoſe of the Virgins in the Church of Saint *Vrſula* and the Maccabees. In the middeſt of each of theſe bones is the head of a blacke Moore placed, made as farre as his breaſt, whereof the one repreſenteth Saint *Gregorie*; whom the other, I know not.

The hiſtories of ſacred and religious matters being ended, I will now deſcend to ciuill and ſecular matters: and will make mention of their *Prætorium*, or Senate houſe, which they commonly call the *Rathauſz*. Certainly the outward workmanſhip of it is a thing of ſuch gorgeous magnificence and admirable ſtate that I preferre it both for the front, and for moſt of the outward worke, before any Senate houſe that euer I ſaw either in my owne country, or abroad: only the *Prætorium* of Padua excepted, which is commonly eſteemed the faireſt of Chriſtendome. This of Colen is of a moſt lofty heigth, which maketh it ſeen a farre off, wholy compoſed of very elegant ſtone, and moſt excellently beautified with great ſtore of faire images; alſo the curious

rious workes in ſtone, the pinnacles, and other exquiſite deuices together with the delicate white toppe, doe yeeld a moſt pompous ſhewe. Hard by this goodly building which ſeemeth to be of ſome antiquitie, is lately erected another portly edifice as part of the Senate houſe, which doth maruailouſly adorne it. For beſides other ornaments it hath a faire galery, and a fine walke beneath. The edge whereof is beautified with rich marble pillars, whoſe baſes are exactly wrought with many artificiall borders. Alſo to adde the more grace to the worke the pillers of the top are at both endes gilted. Moreouer there is another thing which doth exceedingly garniſh this beautiful ſtructure. For whereas there are three ſeuerall fronts belonging to this building, each of them is decked with memorable hiſtories touching the antiquities of this renowned city, which indeed doe worthily illuſtrate the place. In the faireſt front of all, theſe two hiſtories. Firſt this.

M. Vipſanio L. F. Agrippæ, qui Octauii Imp. Aug. gener eius in Pontif. ac Trib. pot, imperioque Collega factus & ſucceſſor ab eo delectus, Senatum populumque Vbiorum trans fl. Rhenum in hanc citeriorem ripam traduxit, vrbemque hanc auſpicato opportuniſſimoque à primis fundamentis loco condidit; mœnibuſque firmiſſimis cinxit, atque varijs publicis operibus et illuſtribus monumentis ornavit. Coſ. S.P.Q. Agripinenſis poſt tot ſæcula fundatori ſuo grati.

Next this.

But betwixt theſe two inſcriptions there is a golden

golden Lyon carued in ſtone, together with a certaine valiant Champion, who clapping his cloake about his arme, did very couragiouſly thruſt his hand into his mouth and ſlue the Lyon.

Therefore, before I write the next inſcription I will here adde a paſſing memorable hiſtory, which I haue both heard in the Citie, and read in *Munſter*, touching the man that ſlue the Lyon; which indeed is as worthy the reading as any thing I haue written in my whole booke. It hapned about the yeare of our Lord 1260. that there was great diſſention betwixt the Archbiſhop of Colen and the City: at what time it chanced alſo that two of the Canons of the Cathedrall Church that fauored the Biſhops faction, had a certaine Lyons whelp, which they fed and brought vp for the honour of the Biſhop. Now whereas the ſaid Canons bare a great ſpight and malice to the Conſul of the City, whoſe name was *Hermannus Gryn*, they inuited him one day very kindly to dinner vnder colour of friendſhip, and when he came to their houſe, ſhewed him this young Lyon, whom they kept hungry without meate ſome two or three daies before, and ſo forced him vnawares and fearing no ſuch matter, to approach neerer to the Lyons denne then it was fitte for him. Preſently after this the Canons conueighed themſelues out of the roome, and hauing ſhut the dore waited without, ſtill expecting when the Lyon would deuoure the man. But the Conſul being a man

of

of a notable courage and ſtout ſpirit, when he ſawe that he was by the treachery of theſe lewd Prelates brought to theſe extremes, either to be deuoured by that mercileſſe and fierce beaſt, or to fight manfully for his life, did put on a valiant reſolution, verifying that ſpeech of *Virgil*,

* *Audentes fortuna iuuat*———

Clapped his cloake about his left hand which he boldly thruſt into the Lyons mouth as he came gaping towards him, and with his right hand ſlue him, and ſo finally by this meanes eſcaped free from danger. Afterward he ſent Officers for the two Canons with commandment to apprehend them, and to ſee them incontinently hanged. Which was accordingly performed. Hauing now mentioned this remarkable Hiſtory of this valiant Colonian Champion (the like whereof I neuer read or heard of, ſauing *Sampſon*, *Daniel* the Prophet, King *Dauid*, *Benaiah* one of *Dauids* three Worthies, Captaine *Lyſimachus* in the time of *Alexander* the Great, and one of our Engliſh Kinges, *Richard* the firſt ſurnamed *Cor de Lyon*,) I will now at length after ſo long an introduction adde the ſecond inſcription which is this.

Flauio Valerio Conſtantino Max. Aug. P. F. Conſtantii F. Inp. inuicto quod ad immortalitatem Imperii R. gloriam ac limitis ſummam vtilitatem et ornatum factu difficilem lapideum pontem in perpetuum exercitui cum liberet aduerſus Francos.

* Æneï. 9.

ne

ne in Galliam tranſirent. ipſe heic vtramque Rheni ripam Agrippinenſem quippè Franci-Coniungendo muniens impoſito quaſi flumini in [camque hoſtes iugo conſtruxerit S. P. Q. Agrippinenſis.

In another front that looketh towardes the Eaſt theſe two hiſtories are written.

Firſt this

C. Iulio Cæſ.

Quod Vbiorum Principes, Senatum, ciuitatemque eorum Tranſrhenanam Amplam atque florentem finitima Sueorum gente longè maxima Germanorumque omnium bellicoſiſſima iniuriis belbi et obſidione preſſam in amicitiam fidemque S. P. Q. R. receperit, et exercitu Romano p geminatos pontes Sublicios à ſe perquam celeriter confectos, ex Trcuiris trans Rhenum in Vbios Cn. Pompeio et M. Craſſo Cos. traductos liberarit, Senatus populuſque Vbiorum,

Next this.

C. Octauij Cæſ. Imp. P. P. Auguſti
Æternæ memoriæ.
Ob Principes, Senatum, populumque Vbiorum eius auſpiciis ex vetere tranſrhenanâ ſede in hanc citeriorem Rheni ripam per M. Agrippam generum, orbe terrâ marique pacato, fæliciter traductos Senatus Populuſque Vbiorum.

In the weſterne front theſe two hiſtories are written.

Firſt this.

Imp. Cæſari F. L. Iuſtiniano P. F. Aug.

Gratiæ

Gratiæ teſtandæ apud Fœderatos Quiritibus Agrippinenſes preclaris olim iuris Italici propter perpetuam in Rom. Imperium fidem beneficijs donatos, ideis fortiſſimus religioſiſſimuſque Imp. Vniuerſo etiam legum corpore ad amplioremiuſtitiæ reique publicæ totius orbis reformandæ cultum à ſe renouato, conſignarit. S. P. Q. Agripp.

Next this.

Imp. Cæſ. Maximiliano Auſtrio Ferd. f. Philippi N. Maximiliani.

Pronep. Frid. Abnep. Auguſti Caroli v. Imp. Genero Cum Otto primus Cognomento Magnus Imp. Germaniæ inſigniores Ciuitates ac Colonienſem imprimis liberas feciſſet, & qui eum ſequuti ſunt antiquis conſeruandis, nouis inſuper priuilegiis eam ornarint auxerintue. Tu verò potentiſſime Imp. omnium anteriorum Cæſarea authoritate pleniſſime ea confirmaueris, pacem publicamque quietem patriæ pater difficillimo rerum ſtatu paraueris, ea propter gratæ mentis inſtinctum numini maieſtatique tuæ cuius ſtirps longa antiquaque Impp. ſerie conſurgit, et inuicta virtus ſola pietate ſuperata eſt. S. P. Q. Agripp. hanc tabulam ære publico deuotus collocari iuſſit. CIↃ. IↃ. Lxxii.

Vnder theſe hiſtories round about the three fronts, the heades of the twelue firſt Romane Emperours to *Domitian*, are carued with their titles round about them written in gold. The lower part of this *Prætorium* is adorned with ſeuen very beautifull arches, whereof fiue are made in one rowe, and two at the ſides. At the toppe of the front, euen in the middle of the

ſame, the image of juſtice is aduanced in milke-white ſtone, with a ſword in one hand, and a payre of ſcales in an other. At the ends of the toppe the armes of the city are curiouſly preſented, *viz.* the Lyon and the Griphin, and betwixt them their ſcutchin, which is a golden helmet. At the toppe of all, the Emperours armes, the blacke ſpread-eagle is erected, adorned with a golden Crowne, in regard the citie is imperiall.

Now I will make ſome ſhort mention of their Vniuerſitie. For there is an Vniuerſitie in this citie: which was inſtituted in the yeare 1388. vnder Pope *Vrban*. It conſiſteth of three Colledges, whereof I ſaw the ancienteſt, and the Ieſuites Colledge. But they are but meane buildings in compariſon of the noble Colledges of our famous Engliſh Vniuerſities.

I obſerued a pretty towne on the other ſide of the Rhene called Teuſch, which though I was not at it, but onely ſaw it afarre off, I will mention for two moſt memorable matters that I haue heard and read of it. The one is, that it is reported to haue bene firſt inhabited by ancient *Tuiſco* otherwiſe called *Teuto* (whom I haue before mentioned) the ſonne of the Patriarch *Noah* by his wife *Arezia*; who being ſent by his father into theſe parts of Europe, made his reſidence in the ſame place, which is ſaid to deriue his denomination of *Teuſch* from this *Teuto*. Howbeit, I will not confidently auouch this to be true, though I depend vpon the authority of a ſufficient author, *Sebaſtian Mun-*
ſter.

ſter. Otherwiſe I will not auouch it. The other, that there was an ancient caſtell built in that place by the Emperour *Conſtantine*, where there lay a garriſon of ſouldiers for the defence of the Citie of Colen. I am the ſooner induced to beleeue this, becauſe it is verified by the teſtimony of *Philip Melanthon*, who writeth that there was a table found once in an ancient Monaſtery of *Teuch*, wherein there was an inſcription that confirmed this matter.

I cannot write of any famous battels that haue bene fought neere this Citie, as I haue done before of thoſe by Baſil, Strasbourg, and Mentz: becauſe I haue neither heard nor read of any. Onely I can ſay that it was once much blemiſhed by *Attila* King of the Hunnes, and a long time after that by the Normanes in the time of the Emperour *Lotharius* the ſecond, who did much eclipſe the glory of it, and defaced many goodly buildings at the ſame time that they ſacked the towne of Bonna, as I haue before written. But in ſteed of writing of worthy battels, I will mention two famous wights that once liued in this citie, who by their excellent Martial diſcipline and renowned victories, will be eternized in Chronicles of fame till the end of the world. The one was *Vlpius Traian*, that puiſſant Spaniard and the fourteenth Romane Emperour, who being adopted by *Cocceius Nerua* to ſucceed him in the Empire, was ſent for to this citie of Colen, where he was then Captaine or Lieutenant of a Romane legion.

The other was the victorious warrier and glorious conquerour of the Saracens, *Carolus Martellus*, (of whom I haue before made mention in my notes of S. *Denis*) who after the death of his father *Pipin*, was impriſoned in this citie, being a yong man, by the meanes of his ſtepmother *Woldruda*. But being by the merciſull prouidence of God afterward releaſed, he became the moſt fortunate and valiant Martialiſt that was then in all the worlde.

Now were it expedient that I ſhould make ſome relation of their magiſtrates and gouernment. But I hope thou wilt pardon me, although I cannot ſatisfie thee in thoſe affaires of policy. I would haue thee conſider that I made my abode in Colen but two dayes. During which ſpace I hope thou wilt ſay I was not idle.

Here at the concluſion of this Hiſtory of Colen I will briefly mention one notable thing that I ſaw in this citie, beſides all the reſt before mentioned. It was my chance to ſee the picture of our famous Engliſh Ieſuite, *Henry Garnet*, publikely expoſed to ſale in a place of the citie, with other things. Whoſe head was repreſented in that miraculous figure imprinted in a ſtraw, as our Engliſh Papiſts haue often reported. A matter that I perceiue is very highly honoured by diuers Papiſts beyond the ſeas. Though I thinke the truth of it is ſuch

that

that it may be well ranked amongſt the merry tales of *Poggius* the Florentine.

Thus much of Colen.

I Departed from Colen in a boate downe the Rhene vpon a Wedneſday being the one and twentieth of September, about two of the clocke in the afternoone, after I had made my aboade there two daies, and came to a certaine ſolitary houſe nine miles beyond it, ſituate by the riuer ſide, about eight of the clocke at night, being accompanied with foure Engliſh men whoſe names were *Peter Sage*, and *James Tower*, Londoners, *William Taſſell*, a Cambridge-ſhire man. Theſe three had bene at Franck-ford Mart. The fourth was one *Richard Sauage*, a Cheſhire man, that came then from the Vniuerſity of Minychen in Bauaria; where he had ſpent ſome time in ſtudie. The two later of theſe foure proceeded in their iourney with me till we came to Fluſhing, the fartheſt towne of Zealand, where I was imbarked for England, & there we parted companie. Alſo there was another in our boate, whoſe company I enioied all the way betwixt Mentz and Colen, that miniſtred great delight vnto me with his elegant learning. His name was *Chriſtopher Hagk*, borne in Koningſperg the Metropolitan citie of Pruſſia, and a famous Vniuerſity. Alſo he was the ſonne and heire of the high Conſul of the citie. A ſociable and pleaſant Gentleman, and one that had bene

a traueller for the ſpace of a dozen yeares in the famouſeſt regions of Chriſtendome, as Germany, France, Italy, England, Denmarke, Poland, &c.

I departed from the foreſaid ſolitary houſe about three of the clocke in the morning the two and twentieth of September being Thurſday, and came to the town of Rees in Cleueland about ſeuen of the clocke at night. This dayes iourney conſiſted of thirty miles. The firſt towne that I came vnto, was Dyſſeldorp, a faire towne of Cleueland, ſituate hard by the Rhene, which is famouſe for two things, the one a magnificent Palace belonging to the Duke; the other, the reſidence of the Dukes Court here. I am ſorry that I can ſpeak ſo little of this Palace. For I tarryed but a quarter of an houre vpon the ſhore, which ſhortneſſe of time affoorded me no more leiſure than to ſuruay after a ſuperficiall manner ſome parts of the outſide only. Yet as little as I viewed it, I obſerued it to be the moſt ſumptuous building of any dwelling houſe that I ſaw in all the Netherlands. This Palace hath one ſingular commodity belonging to it. For a part of the Rhene is finely conueighed vnder it by certaine conuenient vaults made for the ſame purpoſe. The Duke of this place, is a Prince of great power and authority. For his titles are theſe: Duke of Iuliers and Cleueland, and Count of Rauenſperg, and Raueſtein. The greateſt part of theſe Dukes haue been buried in the Colledge Church of this towne

towne of Dysſeldorp, where I vnderſtand they are honered both with ſumptuous monuments and elegant epitaphs. The religion of the * preſent Prince is Romiſh: he married the daughter of the Duke of Lorraine. I heard in the country that he wanted one principall thing to grace his Princely titles and ample dominions. For it was generally reported that he had not that pregnancy of capacitie as others haue. A little without the towne wall I ſaw a certaine inſtrument that is very frequently vſed in theſe parts, called a crane, which ſerueth for the drawing vp of veſſels and ſuch other things of any weighty burden, to the land, from out of boates. I doe therefore name this inſtrument, becauſe it was the moſt beautifull of that kinde that I ſaw in al Germanie.

When we were a few miles paſt beyond this towne, we glanced by the towne of Duysburg, ſituate in Cleueland, alſo hard by the Rhene. This towne is famous for containing the bones of that worthy man, *Gerardus Mercator*, borne in a towne in Flanders, called Rupelmunda, who by the vniuerſall ſuffrage of all the learned, is eſteemed the moſt excellent coſmographer and mathematician (*Ortelius* only excepted) that hath flouriſhed in the world theſe thouſand yeares. For he hath

* I meane the ſame Prince that was then aliue when I was there.

written ſuch exact and elegant geographical tables as will neuer ſuffer his name to be committed to obliuion.

Betwixt Duysburg and the towne of Rhene-Barke I obſerued the lamentable tokens of the Belgicke warres; three Churches very miſerably battered and ſacked, which was done by the ſouldiers of the Graue *Maurice*. About a mile before I came to Rhene-Barke I ſaw a certaine tower in the towne of Dinſlaking, in the Prouince of Cleueland, the walles whereof are ſaid to be of ſuch an exceeding thickneſſe that no peece of Ordinance is able to pierce it, but it will reuerberate the bullet, be it neuer ſo great. For I heard it very credibly reported that they are leighteene foote thicke. When I came to Rhene-Barke, which is a towne belonging to the Archduke *Albert*, and guarded by a garriſon of his ſouldiers, there hapned this accident; our whole company was ſtayed from paſſing any farther, by certaine officers, for the ſpace of two houres, to our great terror and amazement, inſomuch that we could not be ſuffered to depart till we had been all conuened before the Gouernor of the towne, who was a Spaniſh Gentleman, a man that vſed vs more graciouſly than we expected. For after a few termes of examination he gently diſmiſſed vs. Here I ſaw one of their towers moſt grieuouſly battered with ſhot, and many of their other buildings, which was done about a dozen yeares ſince by the Graue *Maurices* ſouldiers. I heard moſt tragicall

gicall newes of two Engliſhmen in this towne. For it was reported vnto me, that whereas two of them went into the field to fight, the one being ſlaine by the other, he that killed his fellow was condemned by the Gouernor to receiue this puniſhment; to be ſhot to death by a dozen of his countrymen. And to be firſt tyed to a poſt, or ſome ſuch thing, with a paper pinned vpon his breaſt, having a blacke marke in the middle. So this was accordingly performed. But the offendour was ſo ſtout-hearted a fellow, that his countrymen were conſtrained to diſcharge two or three volleys of ſhot at him before they could throughly diſpatch him.

After we were gone from Rhene-Barke, we paſſed by the faire City of vnder Weſel, in Latian *Inferior Weſalia*, which is ſo called for diſtinction ſake, betwixt this and the higher Weſel before mentioned, in the Dioceſſe of the Archbiſhop of Trevirs. This City is in Cleueland, (which country was in former times inhabited by the ancient Tenctheri mentioned by *Cæſar* and *Tacitus*) and is eſteemed the faireſt city of the whole Prouince, though the City of Cleue be indeed the Capitall, and hath the principall name, in regard the Prouince hath her denomination from the ſame place; howbeit, it is reported to be inferior to Weſel. It was not my good hap to goe into it, but only to paſſe by it, yet I perceiued that it yeeldeth a moſt elegant ſhew afarre off, by meanes of her lofty towers, goodly walles, bul-

bulwarkes, and other ſtately buildings both publique and priuate. It is ſeated a prety way within the land, and farther from the Rhene then the other Rheniſh Cities and Townes are, euen about ſome two furlongs in my coniecture. There is a prety arme of the Rhene deriued vnto it in a faire channel that maketh a very commodious riuer called the *Lippia*, in which there lay a great multitude of ſhips when I paſſed by it. For it is a City of great trafficke, and very populous, as I heard.

I obſerued a little beyond Weſel, on the ſame ſide of the Rhene that Weſel ſtandeth, certain trenches and rampiers in an open field, where the renowned Graue *Maurice* made his *Rendeuous* with all his armie about ſome dozen yeares ſince, when he battered the towne of Rhene-Barke.

About ſome three miles from Weſel, on the other ſide of the Rhene, I ſaw a faire towne called Saint Truyen, but indeede I could ſee but a little part of the towne, ſauing their principall Church, which ſeemeth to be a beautifull building. This towne was once built vpon a hill not farre off, but being there waſted and deſtroyed (for the ancient ruines of it are to be ſeene to this day) it was afterward built in a plaine, euen there, where it now ſtandeth.

I arriued at the towne of Rees in Cleue-land about ſeuen of the clocke at night, as I haue before ſaid. Of my arriuall there I will

will report one memorable thing. Whereas the gates of the towne were locked before we came thither, presently after our arriuall we made all the meanes that might be to be admitted into the towne. But we were absolutely denied it a long time. Whereupon we went into one of the ships that lay at the key, determining to take a hard lodging there all night vpon the bare boordes. No sooner were we in the ship but I beganne to cheare my companie, as well as I could, with consolatorie termes, and pronounced a few verses, and fragments of verses, out of *Virgil*, tending to an exhortation to patience in calamities, as :

**Quicquid erit, superanda omnis fortuna ferendo est.*

And,

§ *Per varios casus & tot discrimina rerum*
tendimus in patriam——————

And,

‡ ——————*Dabit Deus his quoque finem.*

And the same hemistichium that I spake ioyfullie vnto my selfe, when with much labour and difficulty I was come to the toppe of the first Alpine mountaine Aigubelette, as I entred into Sauoy :

† —— *forsan & hæc olim meminisse iuuabit.*

But at last, the Burgo-master of the towne, being touched with a certaine sympathie of our misery (hauing himselfe belike at some

* Ænei. 5. § Ænei. 2. ‡ Ibid. † Ibid.

time

time taſted of the like bitter pilles of aduerſe fortune, according to that memorable ſpeech of *Dido* in *Virgil*:

Non ignara mali miſeris ſuccurrere diſco,

was contented that the gates ſhould be opened to admit vs into the towne, but firſt he ſent two ſouldiers to vs with their muſkets charged, to the end to examine vs what we were, and ſo after a few termes of examination they kindly conducted vs to our inne, and that to our infinite comfort. For we were all moſt miſerably weather-beaten and very cold, eſpecially I for mine own part, who was almoſt ready to giue vp the ghoſt through cold. But when we came to our inne we were exceedingly refreſhed with all things conuenient for the comforting of diſtreſsed trauellers. This towne of Rees belonged to the Duke of Cleueland, and profeſſeth the Romiſh religion, as he did. It hath but one Church, wherein I obſerued a wonderfull multitude of Papiſtical images & pictures, amongſt the reſt the images of St. *Chriſtopher*, and St. *George* of Cappadocia killing the dragon, and another of that royall Virgin, the King of Ægypts daughter, whom he freed from the ſerpent. In the Churchyard I ſaw an exceeding company of ſtonie croſſes infixed vpon the graues of them that haue been buried there, in which their names are written, and the yeare of the Lord wherein they died. Which is a cuſtome much obſerued in many places of the Netherlands. The market place of the towne is very faire, being

being two hundred ſixe and twenty paces long, and fiue and fifty broade. For I paced it ouer. Alſo the ſides of it are adorned with two goodly rowes of bricke buildings, the endes whereof, together with the ſides, are beautified with battlements according to the faſhion of the German houſes in diuers other Cities and Townes, as I haue before mentioned. But they vſe not halfe ſo much of thoſe kinde of little windowes in the outſide of the roofes of their houſes, as they doe in the cities of higher Germany, as I haue before ſpoken. This market place is much graced with a faire towne houſe that ſtandeth at the eaſt end. I obſerued one thing in this towne which I did not in any other towne in all Germanie, though I vnderſtand it is very frequently vſed in many townes of the Netherlands. For all th night a certain fellow walked about the towne, and once euery houre winded a horne. The like he did alſo hourely in the day time, and ſometimes he ſounded a trumpet from a certaine place of the tower of the Church. I heard that this cuſtome is continually vſed in this towne: ſo that they giue a certaine yearlie ſtipend to a fellow that executeth this office. I made my aboade in Rees all day, the three and twentieth of September, being Friday, by reaſon that the weather was ſo boyſterous, and the Rhene ſo furious, that there was no trauelling vpon the riuer without great danger. But the foure and twentieth of September, being Saturday, I departed therehence, about

ſixe

ſixe of the clocke in the morning, and came to Emricke, a faire towne of Cleueland, ſixe miles therehence, and ſituate by the Rhene, about nine of the clocke the ſame morning. In this towne I ſaw nothing memorable (for indeede that little time that I ſpent there I beſtowed in the refection of my body, that I had no leiſure to walk abroade) and therefore I will let it paſſe without any farther mention but only the name. I departed therehence about noone the ſame day, and came about three of the clocke in the afternoone to the City of Nimmigen in Gelderland, being nine miles beyond it. This dayes iourney was but fifteen miles. In my iourney betwixt Emricke and Nimmigen I ſaw the City of Cleue, in Latin *Cliuium*, the Metropolitan of Cleueland, ſituate afarre off from the Rhene, a prety way vp in the country. It ſeemeth to be a faire City. For it yeeldeth a beautifull ſhew afarre off. Alſo I obſerued one very memorable thing about ſix miles on this ſide Nimmigen, a certain ſconce in an iſland of the Rhene called Skinkel-ſconce. I heard that it is eſteemed the ſtrongeſt ſconce of all Europe. It belongeth to the States, and ſtandeth in a certaine little Iſland which was conuerted to ſuch an impregnable fortification by the rare inuention of a certaine Dutchman, whoſe name was *Skinkel*, from whome the fort hath his denomination. It hapned that this *Skinkel* was afterwards drowned in the the riuer Waell, neere the city of Nimmigen. The

ſconce

ſconce is ioyned to the land on one ſide by a wooden bridge.

But now before I begin to write of the city of Nimmigen, I will make ſome mention of the country wherein it ſtandeth. The Latine name is *Geldria*, but the vulgar Dutch, Gelderland; one of the ſeuenteen Prouinces of the Netherlands, and one of the eight vnited Prouinces that belong to the States. In the Eaſt, it is bounded with Cleueland. In the Weſt, with Holland and Brabant. In the North, with Friſland & a creeke of the German Sea. In the South, with the country of Iulia. It is ſaid that the whole Prouince is ſo plaine, that there is not as much as one hill of any note to be ſeene in it. Againe, all this plain is ſo exceedingly furniſhed with abundance of wood, that there are few vacant places vnwooded. Beſides, it is eſteemed ſo fertile a Territory, that it bringeth forth all manner of commodities whatſoeuer, ſauing wine. For two thinges it is very memorable. For the admirable ſtore of corne that it yeeldeth, and the goodly paſtures and meadowes for fatting of Cattel. For the which it is ſo famous, that ſometimes leane cattell are ſent hither to grazing from the fartheſt confines of Denmarke. Alſo, it is well watered with theſe three famous Riuers, the Rhene, the Maze, and the Wael, and ſo populous, that it containeth twenty two walled townes, and three hundred villages. The ancient inhabitants of this country, many yeares before the incarnation of Chriſt, and after, were called *Sicambri*,

cambri, which are mentioned by *Cæſar* and *Tacitus*: and they were ſo called either from a Queene called *Cambra*, (as *Munſter* writeth) or rather, (as learned *Peucer* affirmeth) *quaſi Sec Cimbri*, that is, the *Cimbri* which dwelt neere the ſea.

Some are of opinion that the ancient Menapij mentioned by *Cæſar* did once inhabite this Prouince. But I differ from them. For I take the Menapij to be thoſe that inhabited the Territory about the city of Iuliacum, commonly called Gulick.

My Obſeruations of Nimmigen.

THIS Citie hath three names, in Latine two, *Neomagus* and *Nouiomagus*. But the vulgar name is Nimmigen. It is the Metropolitan of Gelderland. And is of that antiquity, that it was built about 582 yeares before the incarnation of Chriſt by the ancient Sicambri. It is ſituate neere the riuer *Wahalis*, commonly called the Waell, which is one of the three mouthes of the Rhene wherewith he exonerateth himſelfe, partly into the Ocean, and partly into the riuer Meuſe. The Emperor *Charles* the Great was ſo delighted with the ſituation of this city that he did often keepe his Imperiall Court here, and built a very magnificent palace in the ſame, which ſtood a long time after his death, till the furious Normans inuaded the City, in the time of

of the Emperour *Lotharius* the ſecond, who vtterly deſtroied that palace with many other buildings of the City. The ſtreets are very faire, eſpecially one amongſt the reſt, which is the ſame that leadeth vp to the market place from the gate neere the riuer Waell at the entrance of the towne. But this ſtreete is very vneuen, being a continuall aſcent till one doth enter the market place. Againe, it is much graced with two goodly rowes of beautiful buildings on both ſides, being built all with bricke, and garniſhed with battlements, according to the German forme of building, as I haue before often mentioned. Their market place is very faire and ſpacious, paued all with bricke, and adorned with ſtately buildings on euery ſide. A little beyond their market place is their principal church. You enter a pretty church before you come into the Churchyard, ouer the gate whereof theſe two ſentences are written in golden letters.

Concordiâ paruæ res creſcunt, diſcordiâ magnæ dilabuntur.

Which ſentence is taken out of *Saluſt.* The other.

Beata Ciuitas cuius Dominus ſpes eius. 1606.

The Church it ſelfe is a very faire building, and is decked with many beautifull and great tables placed vpon the walles in diuers partes of the Church, wherein are written ſentences of Scripture in golden letters. Alſo it is beautified with a faire paire of Organs which haue the blacke Spreadeagle the Emperours armes

in it, in regard the Citie is imperiall. Hard by the Church there is an ancient & magnificent building, which I think in times past was a religious houſe. But now I vnderſtand it is conuerted to a ſchoole. Vpon one ſide whereof towards the Church are tenne buttreſſes, and in each ſpace betwixt euery couple of them is written one of the tenne Commandements, all of them being comprehended in as many Latin verſes. Likewiſe vnder this ſchoole there is a roome reſerued for the beſtowing of munition. The *Prætorium* or rather the Stadthouſe (for ſo in all the Cities & townes of the Netherlands doe they call a Senate houſe, the word being compounded of *Stadt*, which in the Dutch tongue ſignifieth a towne, and houſe) is a very ancient & ſtately place, the front whereof is graced with many faire images. At one ſide of the towne neere to their key I obſerued an ancient Caſtell built with bricke, and inuironed with a faire wall. Beſides all theſe ornaments of the City already mentioned, there is one thing more that doth ſpecially grace it. Euen a faire front of building at the entrance of the city before you enter the firſt gate. Which front or *ſeries* extendeth it ſelfe in a goodly length, and miniſtreth a notable ornament to that part of the city. The City is ſubiect to the Empire, as I haue already ſaid (though indeed at this day it bee principally vnder the dominion of the States) vnto which it payeth the leaſt tribute of any imperiall City whatſoeuer. For that which

which they pay is nothing but a gloue full of gunnepowder that they ſend once euery yeare to the city of Aquiſgranum otherwiſe called Aken, according to an ancient cuſtome that they haue obſerued theſe many yeares. The religion of the city is wholy Proteſtant. It is much giuen to traffique, and inhabited by many wealthy Merchants. When I was in Nimmigen, there was a great garriſon of ſoldiers planted there that conſiſted of three thouſand men of armes, who did continually watch and ward for the defence of the City. Againe this great company was diuided into twenty other leſſer companies, whereof each contained one hundred and fifty ſoldiers, of which three were Engliſhmen.

In this city was borne one famous learned man, whom for his great learning ſake (though indeed he were an Arch-papiſt) I will name, euen *Peter Caniſius*. He was the firſt Ieſuite of Germany, and choſen Prouinciall of the reſt of the German Ieſuites by *Ignatius Loyola* himſelfe, that Spaniſh ſoldier and firſt founder of the Ieſuiticall family. After which time in Rome, Sicilie, and in diuers Vniuerſities of Germany, eſpecially Ingolſtad, hee was publike reader of Diuinity, & laſtly at Friburg a fayre city of Switzerland, where he died the ſeuenty ſeuenth yeare of his age, and there lieth buried.

Thus much of Nimmigen.

I Obſerued certaine things both in this Citie of Nimmigen and in other townes of the Netherlands, which I could not perceiue in any place of high Germany. For it is their cuſtome in the Innes to place ſome few peeces of browne bread hard by the gueſts trencher, and a little white loafe or two. In many places alſo at the beginning of dinner or ſupper they bring ſome martlemaſſe beefe (which cuſtome is vſed alſo in ſome places of the Griſons countrie, as I haue before mentioned) and a good peſtle of bacon to the table, before they bring any other thing. This I obſerued at Colen, Rees, and other places: at the ende of the meale they alwaies bring butter. One of their cuſtomes I much diſliked, that they ſit exceeding long at their meales, at the leaſt an howre and halfe. And very ſeldome do they go to ſupper before ſeuen of the cloeke. In moſt places betwixt Colen and the farther end of the Netherlands, euen till I came to Vlyſſingen, commonly called Fluſhing, the farthest towne of Zealand, I obſerued that they vſually drink beare & not Rheniſh wine, as in the higher parts of Germany. For they haue no no wine in their country. This cuſtome alſo I obſerued amongſt thoſe of Cleueland, Gelderland, and Holland, that whenſoeuer one drinketh to another, he ſhaketh his fellow by the hand, and whenſoeuer the men of the country come into an Inne to drinke, they vſe to take a tinnen tankard full of beere in their hands, and ſit by it an howre together, yea

yea ſometimes two whole howres before they can get their tankards go out of their hands.

I departed from Nimmigen about eight of the clocke in the morning the fiue and twentieth of September, being Sunday, and came to a faire towne in Holland called Gorcom, ſituate by the riuer Waell, about ſixe of the clock at night. This daies iourney was foure and twenty miles.

One thing I will here ſpeake of the riuer Rhene that I haue not before mentioned, that whereas he deſcendeth *prono* or *ſecundo curſu* in all that long ſpace betwixt the citie of Baſil and this riuer of Waell, into the which, together with two more that I haue already named, he diſchargeth himſelfe: all barkes or boates that come downe thus far, do goe very eaſily, becauſe it is with the ſtreame: which is the reaſon that all paſſengers which deſcend do pay but a ſmall price for their paſſage; but on the contrary ſide all that aſcend doe ſtriue very painfully againſt the ſtreame. So that all their veſſels are drawen by horſes with great might and maine. For this cauſe all paſſengers that aſcend into the higher parts of Germany doe pay much more for their carriage than thoſe that deſcend.

In my iourney betwixt Nimmigen and Gorcom I paſſed by two pretty townes of Gelderland, ſituate by the riuer Waell, whereof the firſt is called Tiel, which is about twelue miles beyond Nimmigen; the ſecond Bommel, which is ſixe miles beyond Tiel. This

Bommel is the fartheſt frontier towne weſtward of Gelderland, and memorable for one thing. For I ſaw a great bullet ſticke in the Tower of their Church, euen about the toppe, which was ſhot by the enemy in the yeare 1574. which figures (1574) are ſubſcribed in ſuch great characters vnder the bullet, that a man may very plainly diſcerne them afarre off. From Bommel to Gorcom it is ſixe miles. Alſo I obſerued another towne oppoſite vnto Gorcom on the other ſide of the riuer, called Worcom.

Seeing this towne of Gorcom is in Holland, I will ſpeake a little of the country in which it is ſituate, before I make any more mention of the towne it ſelfe. This country was heretofore called *Batauia*, and the inhabitants *Bataui*, which are mentioned by *Cæſar* and *Tacitus*. They were in times paſt accounted a very ſottiſh & fooliſh people, euen as the Bœetians were amongſt the ancient Græcians. But in this age they deſerue not to be ſo eſteemed. For they are as ingenious both for al manuary arts, and alſo for the ingenuous diſciplines, as any people whatſoeuer in all Chriſtendome: which a man that liueth amongſt them may eaſily perceiue. The name of *Batauia* was commonly in vſe til the yeare of our Lord 860. at what time there hapned ſuch an exceeding inundation as ouerflowed a great part of the country, and did ſo ſcowre and waſh the very bowels of the earth, that it hath bene euer

since

ſince σπόδης as a learned author writeth) that is hollow and ſpungie. For which cauſe the old name of *Batauia* was afterward changed to Holland, which is ſo called *quaſi* hollow land, or *quaſi* Hol-land. For hol in the Flemiſh tongue doth ſignifie as much as our word hole.

My Obſeruations of Gorcom.

I Shall doe this towne more wrong then I haue done to any other citie or towne of note in Germany, in which I lay a whole night, and in no other reſpect but onely in ſpeaking ſo little of it, concealing the admirable beauty thereof. For I had not the opportunity to ſuruey it throughly, according to my deſire, becauſe I came late into it, and departed therehence ſomething early the next morning. The ſweetneſſe of the ſituation, the elegancy of their buildings, the beauty of their ſtreets, and all things whatſoeuer in this town, did wonderfully delight me, in ſo much that as ſoone as I entred into one of the longer ſtreets, methought I was ſuddenly arriued in the Theſſalian Tempe, or the Antiochian Daphne. For indeed it is a moſt elegant and ſweet little towne, ſituate in a plaine, hard by the goodly nauigable riuer Waell.

And I obſerued ſome of their ſtreets to be paſſing beautifull, both for breadth and length.

And they are much graced by the fayre bricke pauier. For euery ſtreete is very delicately paued with bricke, which is compoſed after that artificiall manner, that a man may walke there preſently after an exceeding ſhower of raine, and neuer wet his ſhooes. The buildings are all of brick, of a goodly heigth, and an excellent vniformity in moſt of the ſtreets, the toppes riſing with battlements. I obſerued that theſe kinde of prety buildings are of a iuſt correſpondency on both ſides of the ſtreets, which doe miniſter notable beauty to the towne. Their market place is very ſpacious and neatly paued with bricke like to the ſtreets. At one ſide whereof there is a faire Stadt-houſe adorned with a beautifull turret, from the toppe of which I heard it credibly reported by a Gentleman of good note, a man may plainly perceiue in a faire day two and twenty goodly walled townes, together with many faire villages and Gentlemens Palaces in the country. At their docke or key, which is neare to one of their bridges, I obſerued a great company of prety ſhips and barkes alſo. Another of their dockes hath a faire bricke walke hard by it, without the gate of which walke I obſerued a certaine wooden image which preſenteth the figure of a man as farre as the breaſt. This image is erected as a marke or bound to the end that no forraine barkes or other veſſels may paſſe beyond it, which is lawfull for thoſe only of the ſame towne and none elſe. The religion of the

towne

towne is Proteſtant. For it belongeth to the States.

I departed from Gorcom about ſeuen of the clocke in the morning the ſixe and twentieth of September, being Munday, and came to the towne of Dort twelue miles beyond it, about ten of the clocke the ſame morning. In this ſpace I obſerued one ſpeciall thing. On both ſides of the riuer Waell I ſaw a great company of little caſtels or Forts not aboue halfe an Engliſh mile diſtant aſunder, which they call Ridouts, wherein preſidiarie ſouldiers do lie for the defence of the country, fifty perſons or thereabout in each. The like I obſerued alſo betwixt Nimmigen and Gorcom. I heard that this was the occaſion of building theſe Ridouts: becauſe the enemie was wont heretofore to inuade the States territories in the night time, and to take ſome Gentleman or ſpeciall man priſoner, and to keepe him captiue till he ranſomed himſelfe with a great ſumme of money. Hereupon for the ſecurity of the country, the ſtates thought good to erect theſe little Ridouts. I obſerued another thing alſo betwixt Gorcom and Dort that moued great compaſſion in me. For I ſaw many Churches halfe drowned, all the vpper part of the tower appearing very plainly aboue the water. There were heretofore faire Pariſhes belonging to theſe Churches, which were vtterly defaced with the mercileſſe furie of the angry God *Neptune* almoſt two hundred yeares ſince, as I wil hereafter more particularly declare,

clare, ſo that there is not the leaſt token of them to be ſeene at this day. Moreouer I ſaw a faire Caſtell drowned a little on this ſide Dort, which in former times belonged to a noble man of the country. It was ſeated in a faire towne, which hapned to be ſo ouerwhelmed with water at the ſame time, that the ſea did ſo looſe his raines of liberty to the deſtruction of the other townes, that there remayneth not the leaſt ſtone thereof to be ſeene, ſauing only a part of the foreſaid Caſtell that doth now belong to the towne of Dort, by which they enioy certaine priuiledges.

My Obſeruations of Dort.

THIS City in Latin is called *Dordracum*, but the common word is Dort, and ſome doe call it Dordrecht. It is a very famous, opulent, and flouriſhing towne, and memorable for many things, eſpecially one aboue the reſt which is worthy the relation. For it is called the Mayden City of Holland, (in which reſpect it may be as properly called *Parthenopolis*, as Naples is in Italie, and Maydenburg in Saxonie) and that for theſe two cauſes. Firſt, becauſe it was built by a Maide, but none of the Citizens could tell me either the name of her, or the yeare of the Lord when the foundation was laid. Neither indeede can I finde it in any hiſtorian that hath written of the Hollandiſh Cities. But certaine it is that a Vir-

a Virgin was the firſt founder of it. For a monument whereof they haue pictured a beautifull Virgin in liuely colours according to the full proportion of her body, ouer the gate neare to their hauen at the firſt entrance into the towne. Which picture is adorned round about with the armes of the principall families of Holland. Beſides, for a farther teſtimony of this matter they vſe to ſtampe the figure of a maide vpon one of their coynes that is called a Doit, whereof eight goe to a Stiuer, and ten Stiuers do make our Engliſh ſhilling. Secondly, becauſe almighty God hath priuiledged this towne with ſuch a ſpeciall fauour and prerogatiue, as no City or Towne that I euer read or heard of in all Chriſtendome, hauing only Venice. For it was neuer conquered, though all the circumiacent Cities and townes of the whole territorie of Holland haue at ſome time or other beene expugned by the hoſtile force. The ſituation of it is very pleaſant. For it ſtandeth in a prety iſland being inuironed round about with foure riuers that make a confluent, which are the Moſa, the Waell, the Linga, and the Merua; according to a prety diſtich that I haue read of the ſame riuers, which is:

Me Moſa, & Wahalis, cum Lingâ Meruaque cingunt,
æternam Batauæ Virginis ecce fidem.

But if I ſhould relate how it came to paſſe that this plot of ground was firſt conuerted to an iſland,

— *Quis*

——— ——— * *Quis talia fando*
Myrmidonum Dolopumue, aut dur miles Vlyſſ.
Temperet à lachrymis?

For indeede it is a moſt lamentable and tragicall matter to be ſpoken, and ſuch a thing as cannot but moue great commiſeration. For whereas a part of it was euer ioyned to the maine territorie of Brabant, till the yeare of our Lord 1420. it hapned that theſe foure foreſaid riuers, together with a part of the ſea, did that very yeare vpon the ſeuenteenth day of April breake vp their *repagula*, their bounds within the which they did euer ſoberly containe themſelues till then, and made ſuch a wofull inundation in the country, that I neuer read of the like in Chriſtendome ſince the generall *cataclyſme* in the time of the Patriarch *Noah*. For they ouerwhelmed ſixteene faire Townes: ſome write there were no leſſe then threeſcore and ten of them drowned. And they ſwallowed vp at the leaſt a hundred thouſand perſons, with al their goods, cattels, and whatſoeuer elſe. The pittifull tokens whereof I ſaw in diuers places of the country thereabout, namely certaine towers of Churches appearing aboue the waters, which belonged to thoſe Pariſhes that were frequently inhabited with people till the time of that deluge.

The buildings of this Towne, both publique and priuate, ſacred and ciuill, are very

* Æneï. 2.

beau-

beautifull, being built all with bricke, and garniſhed with thoſe kind of pretie battlement, that are ſo much vſed in the Batauian Cities. Their ſtreets alſo are of a notable length and breadth, in number many, and paued with bricke as thoſe of Gorcom.

Beſides other publike buildings of the towne I viſited their mint, which was built by our famous Earle of Leiceſter, at the front whereof the Emperours armes are erected: aboue the which this word is written in golden letters, *Moneta.* And againe vnder that, *Diuo Carolo 5. Cæſari.* Likewiſe there are eight Latine ſentences written vpon the front: foure on the one ſide of the armes, & as many on the other. This is the firſt: *Pax & tranquilla libertas.* The ſecond, *Nomen pacis dulce eſt.* The third, *Pecuniâ vincere ſpecioſum non eſt.* The fourth, *Pecunia mater belli.* The foure on the other ſide are theſe: The firſt, *Paci ſemper eſt conſulendum.* The ſecond, *Pace ſublata leges eſſe non poſſunt.* The third, *Omnia pecuniâ effici poſſunt.* The fourth and the laſt, *Pecunia effectrix multarum voluptatum.* After this I ſawe a beautifull Palace called the Doole, which was likewiſe built by the Earle of Leiceſter: it is a very magnificent building, in which the Graue *Maurice* his Excellencie doth vſe to lie whenſoeuer he is commorant in Dort. Alſo there is an other faire houſe wherin his Excellencie doth ſometimes repoſe himſelfe, which is the ſigne of the Peacocke. In that place lay Marqueſſe *Spinola*, the General of the

the Archdukes Armie, when he came thither from the Hage, a little before my comming to Dort. Their Stadt-houſe is a very faire building of a goodly height, and built all with ſquare ſtone, which is rare to bee ſeene in Dort. There are foure Churches in the towne, whereof two belong to the Citizens; of which one is the faireſt of them all, a building that ſeemeth to be of great antiquitie, but adorned with no worthy Monuments or Antiquities: onely it hath faire Tables hanged vpon diuers Pillars, wherein are written ſentences of holy Scripture, like to thoſe that I ſawe in the great Church at Nimmigen. The third Church belongeth to the Engliſhmen, the fourth to the French. Out of thoſe foure Riuers that inuiron the Towne round about, and make it an Iland, there are ſome pretie armes deriued into the Towne, which doe make certaine inferiour riuers that are very commodious to the inhabitants. Ouer one of them that runneth through the middle of the towne, there are many pretie Bridges, but two eſpecially very faire. Whereof one is of Timber, the faireſt woodden Bridge that I ſaw in Germany, ſauing that of Heidelberg. For it is ſo broad that three Cartes may paſſe ioyntly together ouer it. On both ſides of this bridge there lyeth great abundance of ſhippes. The other is of ſtone, the edges whereof are finely rayled with yron rayles contriued in curious workes.

For traffique I haue heard that this towne doth more flouriſh then any town of all Holland,

land, ſauing famous Amſterdam. And the Merchants of the towne are ſaid to be very wealthy. For heere is the principle Staple of Holland for all manner of Wines, eſpecially the noble Rheniſh Wine, from whence it is afterward tranſported into diuers remote regions, as to England, &c. But the greateſt part of it being firſt ſophiſticated in Dort with their &c. confections.

The manuary trades of al ſorts in this towne are commended for excellent. It was garded with fiue companies of preſidiary ſoldiers when I was there, whereof one was Engliſh. For the Leager (this is the name of the States armie which doth vſe in the time of warres to lie abroad in the fieldes) was diſſolued when I was in Holland, by reaſon that there was a truce betwixt the Archduke and the States, and it was diſtributed into many ſeueral companies that were planted abroad in diuers cities and townes for the common ſafety of the country.

What excellent men, for the ornaments of learning, this towne hath bred I doe not remember, ſauing one whoſe name was *Gulielmus Lindanus*, who flouriſhed about ſome forty yeares ſince. A man in his kinde very famous, though indeed a Papiſt. In this towne of Dort he was borne, but he ſpent the greateſt part of his life afterward in Ruremunda, a City of Gelderland, whereof he was biſhop.

This

This man alſo hath commended his name to poſterity by his manifold workes, eſpecially theologicall, as other learned men whome I haue named in my deſcription of ſome of the German Cities.

Hauing now related ſome of the principall thinges of this noble towne, I will concludé my obſeruations thereof, partly with mention of their religion, which is the Proteſtant. For Popery is cleane exterminated out of the towne; and partly with that memorable *elogium* that is commonly attributed vnto it by all thoſe that know it well, that it is the very Garden of Holland.

Thus much of Dort.

FROM this towne I once reſolued to haue directed my iourney to a certain memorable place not farre therehence that I might haue communicated one notable thing ὡσπερ ἐν προσθήκης μέρει, by way of *ouer-plus*, to my friends and country as well as the reſt, yea ſuch a thing as is the moſt monſtrous and prodigious matter that was in any place of the whole world ſince the creation thereof. But my reſolution was hindered by a certaine miniſter chance. Yet I will make ſome relation of the matter as I haue not only heard, but alſo read it in a good author. Though ſurely I feare leaſt many will deeme it a meere exorbitant digreſſion to write of thoſe things, either

either by reading or report, which doe not fall within the compaſſe of my trauels. There is a Monument extant in a certain Monaſtery called Laudun neere the famous vniuerſity of Leyden in Holland, where a certaine Counteſſe called *Margarite* was buried, who was the wife of one *Hermannus* Earle of Henneberg, the daughter of *Florentius* the fourth of that name, Earle of Holland and Zeland, and the ſiſter of *William* King of the Romanes. This Counteſſe hapned to be deliuered of three hundred ſixty fiue children at one burden, about three hundred and fourteene yeares ſince, euen iuſt as many as there are daies in the yeare. All which, after they were baptized by one *Guido Suffragan* of Vtrecht, the males by the names of *Iohns*, and the females by the names of *Elizabeths*, died that very day that they came into the world: and were buried all together in one monument in the Church of the foreſaid Monaſtery of Laudun, which is to this day ſhewed (as I haue heard many worthy trauellers report that were the eie witneſſes of the matter) with a moſt memorable Latine inſcription vpon it, together with two braſen baſons wherin all thoſe infants were baptized. This ſtrange hiſtory will ſeeme incredible (I ſuppoſe) to al readers. But it is ſo abſolutely and vndoubtedly true as nothing in the world more. The occaſion of which miraculous and ſtupendious accident I will here ſet downe (ſeeing I haue proceeded thus farre in the narration of a thing that I haue not ſeene) be-

cauſe it may confirme the ſtronger belief in the reader. It hapned that a poore woman came a begging to the forcſaid Counteſſe *Margarite*, bearing a twinne of young babes in her armes. But the Counteſſe was ſo farre from hauing any commiſeration vpon her, that ſhe rather ſcornefully reiected her, affirming that it was not poſſible ſhee ſhould haue thoſe two children by one man. The poore ſoule being much vexed in ſpirit through theſe iniurious words of the Lady, pronounced ſuch a bitter imprecation vpon her, that ſhe wiſhed that God would ſhew a miracle vpon the Lady, as well for a due reuenge vpon her that had ſo ſlandered her, as for the teſtifying of her vnſpotted honeſty and chaſtity; (ſhe wiſhed, I ſay, that God would ſhew this miracle, that the Lady might bring forth as many children at one burden, as there are daies in the yeere; which indeed came to paſſe, according as I haue before mentioned. For the Ladie in the fortieth yeare of her age was deliuered of iuſt ſo many vpon a ſaturday, about nine of the clocke in the morning, in the yeare of our Lord 1276. The truth of this moſt portentous miracle is confirmed not ſo much by that inſcription written in a certaine table vpon her tombe, as by ſundry ancient Chronicles of infallible certainty, both manuſcript and printed. Pardon me, I beſeech thee (curteous reader) for this my boldneſſe in reporting matters that were beyond the limits of my trauels. Notwithſtanding I haue thought good

to

to mention it in this place for a matter beyond all compariſon remarkable of that kinde that euer was in the world, being induced to the commemoration of this hiſtory for theſe cauſes. Firſt, becauſe I heard very frequent ſpeeches of it in the towne of Dort, which I haue laſt deſcribed, partly by Engliſhmen, and partly by other ſtrangers. Secondly, becauſe the fame of it had inuited mee to haue ſeen the place, if one diſaſtrous impediment had not croſſed me. Thirdly, becauſe I am perſwaded this hiſtory was neuer before written in our Engliſh tongue, till the Hiſtory of the Netherlands was ſet forth in Engliſh ſince my arriuall in England from beyond the Seas, by that worthy traueller and thriſe-worthy ſerieant at Armes vnto our Kinges moſt excellent Maieſty, and moſt faithfull attendant *quondam* vpon the right Worſhipful Sir *Edward Phillips*, lately the moſt illuſtrious ſpeaker of the Parliament houſe, and now Maiſter of the Rolles, viz. Maiſter *Edward Grimſton*. Wherefore after this long digreſſion, I will now returne againe to the diſcourſe of my following trauels.

I departed from Dort towards Zeland in a barke, the ſeuen & twentieth of September, being Tueſday, about noone, and lay the ſame night in a hard lodging of my barke vpon the water, about fortie miles beyond it: in this ſpace I obſerued theſe things. I ſawe a goodly Towne called Zirixee, in Latine Zirzæa, ſituate in an Iland whoſe name is Scowen,

on the right hand of my iourney: this towne is commended for a beautifull place. But nothing whatſoeuer hath ſo much graced it as the birth of that admirable ſweete Scholler, that worthy ornament of learning, *Leuinus Lemnius*, a Phyſition, who hath purchaſed both himſelfe and his Countrey eternitie of praiſe by his elegant Booke, *De occultis naturæ miraculis*, and other excellent fruites of his ripe wit, that are commonly read in the world to the great benefit of the learned. In the ſame Iland where Zirixee ſtandeth, there is another faire Towne, called Brewers hauen, and a Sconce called Bominee, belonging to the ſtates. On the other ſide of the riuer, right oppoſite to Zeland, I obſerued two Ilands more, whereof the one is called Tarnous, the other Targous. But before I came towards thoſe Ilands, I paſſed by a part of Brabant where Bergenopzome ſtandeth, a little within the Iland, which is ſaid to be a very ſtrong Towne that belongeth to the States. Alſo I obſerued in this iourney a great many high Towers in the water, which were heretofore Pariſh churches, and belonged to ſome of thoſe Pariſhes that I haue before ſpoken off, which were drowned in the yeare 1420. I obſerued a ſpeciall thing in one ſide of the riuer as we paſſed forward in our iourney. Many Boores of the country laide a greate deale of ſtrawe and earth vppon it at the edge of the banke, to the ende to preſerue the banke, that the water may not eate and deuoure the earth, and conſequently breake

breake into the land to drowne it, as it hath done heretofore in many other places thereabout.

I departed from the foreſaid place, where I lay all night vpon the water, about ſeuen of the clocke in the morning, the eight and twentieth of September, being Wedneſday, and came to a hauen towne of Zeland, called Armu, about ſixe of the clocke at night. This daies iourney was nine miles. The inhabitants of this Iſland were in former times called *Mattiaci*, which are mentioned by *Cornelius Tacitus*. As for the Iſland it ſelfe, wherein this Towne, Middleborough, and Fluſhing, ſtand, it is commonly called Walcheren. In this towne of Armu I ſawe nothing memorable but their Stadt-houſe. For it is but a little towne. Yet it is famous for one thing. For there al the Ships that come from Dort do arriue, as in a fate ſtation, and therehence many a great fleete doth often launch forth into the Ocean Sea.

I departed from this towne of Armu about ſeuen of the clocke in the morning, the nine and twentieth of September, being thurſday and Michaelmas day, and came to Vliſſingen, commonly called Fluſhing, a famous hauen Towne of this Iſland, Zeland, about two of the clocke in the afternoone. This dayes iourney was but fiue little miles.

In my iourney betwixt Armu and Vliſſingen, I paſſed through the beautifull Citie of Middleborough, in Zeland, which is about a mile

beyond Armu. But I cannot write the tenth part of it, that this notable Citie deſerueth. For I employed thoſe fewe houres that I ſpent in the city, otherwiſe than in matters of obſeruation. Yet that little which I did obſerue I will relate. For I will not do this goodly Citie that wrong as to write ſo copiouſly of many other Cities, and nothing at all of her.

Middleborough hath her denomination from a Noble Roman Conſul, called *Metellus*, who is ſaid to haue bene the firſt founder of it. For ſome do call it in Latin, *Metelburgum quaſi Metelliburgum*, that is, the towne of *Metellus*. It is ſtrongly walled, beautified with faire gates, goodly ſtreets, and very ſtately buildings of bricke, like to thoſe of the townes of Holland. Their Market place alſo I obſerued to be a fayre and ſpacious thing, and was exceedingly frequented with people the ſame day that I was there. Likewiſe their Stadt-houſe is a very ancient and beautifull building, built all of free ſtone (which I obſerued to be as rare in Middelborough as I did before in Dort) and the front adorned with many goodly images, that yeeld a delicate ſhew. I ſawe their exchange alſo, which is a very elegant little place, diſtinguiſhed with faire walkes, neere to the which there is a pleaſant groue. I viſited likewiſe the houſe of our Engliſh Merchants, which is a faire building, hauing delicate gardens and walkes belonging to it. And I went to their fayreſt Church, which is graced with a curious clocke, and with two monuments

numents of great fame. But it was not my hap to ſee eyther of them. Whereof the one was of *William* Earle of Holland and Zeland, and afterward King of the Romanes, who being ſlaine by the Friſians, about nine yeares after the beginning of his reigne, in the yeare one thouſand two hundred fifty fiue, his bones were ſolemnly buryed in this Church, about ſeuen and twenty yeares after his death. The other is of that rare Schollar and learned Writer, *Adrianus Iunius*, who is famous for many notable workes that hee left behinde him as the true monuments of his pregnant witte, eſpecially his ample Dictionary, conſiſting of Greeke & Latine words. I obſerued alſo their Hauen, which is a very conuenient place, and was the receptacle of many goodly ſhippes when I was there.

Their religion is Proteſtant, anſwerable to that which the reformed Churches of England and Holland doe profeſſe.

Thus much of Middelborough.

My Obſeruations of Vlyſhingen,

Commonly called Fluſhing, but in Latin Fliſſinga.

THE ſituation of this towne is very memorable. For it is built in the forme of a pitcher, which is ſlender at both the endes, and wide in the middle. In regard

whereof the name of the towne is deriued from the Dutch word, *Flesshe*, which ſignifieth a pitcher. For indeed he that ſhall rightly conſider the forme of the building thereof will ſay that it doth very neare repreſent the faſhion of a pitcher. For I for mine owne part obſerued the ſite of it, and found it very correſpondent to the mould of a pitcher, the endes being ſlender, and the middle long. Which is the reaſon that the inhabitants doe preſent the figure of a pitcher in their flagges & banners that are aduanced at the tops of the maſtes in their ſhips. The towne is not great: yet very faire, and beautified with many ſtately buildings, that are made all of bricke, according to the reſt of the Zelandiſh and Hollandiſh cities. It is inhabited with many rich Merchants that haue within theſe fewe yeares very much inriched themſelues by the art of nauigation. Their hauen is very ſtrong, and it is a notable harbour of goodly ſhips. For I can ſay more of Fluſhing then of any other hauen towne that I ſaw in my trauels: that their hauen contained ſuch an exceeding multitude of ſhips, as I could not ſee the like in Venice it ſelfe, the Arſenall only excepted. For I heard that all thoſe that I ſaw at Fluſhing were in number at the leaſt two hundred.

Their Stadt-houſe, that was newly building when I was there, is like to be a very magnificent worke. The front being raiſed to a notable heigth, and adorned with many faire

ſaire armes, ſcutchins, and other curious deuices that doe exceedingly beautify the ſame. Here I ſawe thoſe birds called Storkes, that I haue before mentioned in my obſeruations of Fountaine Beleau.

This towne is garded with a garriſon of Engliſh Souldiers, whereof one (who was a Gentleman) I ſaw very martially buried that day that I came into Fluſhing, with a dolefull beating of many drummes, and diſcharging of many volleys of ſhot. All the companies of Soldiers in this towne are commanded by that right worſhipfull and moſt worthy Knight, Sir William Browne, who is Deputie Gouernour of this towne, vnder that right honourable and illuſtrious Robert Sidney, Viſcount Liſle. I received a very ſpecial courteſie in this towne, both of the foreſaid noble Knight, and of a certain learned, godly, and religious Miniſter, Mr. Pots, who is the Preacher of the towne, (for it profeſſeth the Proteſtant religion alſo, as well as Middleborough) for the which they haue perpetually bound me vnto them in all officious reſpects of due obſeruance, till I ceaſe to enjoy this common vital breath. Therefore, *tandem aliquando*, with this thankfull commemoration of their names, (ſince I haue not as yet any other meanes to expreſs my gratitude towards them, but only by this remembrance of them in my booke) I here adde, *vltimam coroniaem*, the full period and finall concluſion to my outlandiſh obſeruations.

I made

I made my aboade in Fluſhing all Friday, being the laſt day of September, and departed therehence in a barke, the firſt day of October, being Saturday, about foure of the clock in the afternoone, and arriued at the cuſtome houſe in London the third day of October, being Munday about foure of the clocke in the afternoone, after I had enioyed a very pleaſant and proſperous gale of winde all the way betwixt Fluſhing and London.

The diſtance betwixt Fluſhing and London is a hundred and twenty miles.

The number of Miles betwixt Venice and Fluſhing: in which account I name only ſome of the principall Cities, as I haue done before in the computation of the miles betwixte my native Pariſh of Odcombe and Venice. For it is needleſſe to name all the particular miles betwixt all the cities and townes I paſſed through. Becauſe it would be a repetition of that which I haue alreadie done.

Imprimis, betwixt Venice and the Inne before mentioned, upon the toppe of the Mountaine Ancone, otherwiſe called, Montane de St. Marco, being the fartheſt bound of the Venetian Signiorie Weſtward, — — 174
Item, betwixt the Inne, and the City of Curia, in Rhetia, — — — — 76
Item, betwixt Curia and Zurich, the Metropolitan City of Switzerland, — 55
Item, betwixt Zurich and Baſil, - — 40

Item,

Item, betwixt Baſil and Straſbourg, — 80
Item, betwixt Straſbourg and Heidelberg, 72
Item, betwixt Heidelberg & Franckford, 67
Item, betwixt Franckford and Colen, — 92
Item, betwixt Colen, and Nimmigen in Gelderland, — — — — — — 54
Item, betwixt Nimmigin and Dort, in Holland, — — — — — — — 36
Item, betwixt Dort and Fluſhing in Zeland, — — — — — — — 53
The totall is — — — 797

Againe, betwixt Fluſhing and London, 120
Againe, betwixt London and Odcombe, 106
The totall betwixt Venice and Odcombe, 1023
The totall betwixt Odcombe and Venice, as I trauelled ouer France, (as I haue before written) - — — — — — 952
The totall of my whole journey forth and backe, — — — — — — 1975

THE Cities that I ſaw in the ſpace of theſe fiue Moneths, are fiue and forty. Whereof in France fiue. In Sauoy one. In Italie thirteene. In Rhetia one. In Heluetia three. In ſome parts of high Germanie fifteene. In the Netherlands ſeuen.

FINIS.

POSTHVMA

FRAGMENTA

POEMATVM

GEORGII CORYATI

SARISBVRIENSIS,

SACRÆ THEOLOGIÆ BACCALAUREI,

Quondam e ſocijs Noui Collegij in inclyta Academia OXONIENSI,

Ac poſtea Eccleſiæ Odcombienſis in agro Somerſetenſi Miniſtri, vbi tandem Anno 1606. *extremum vitæ diem clauſit.*

45856

LONDINI,

Anno Domini 1611.

SERENISSIMO

PRINCIPI HENRICO

CHRISTIANI ORBIS TITO,

Id eſt, humani generis Delicijs, Principi Walliæ, Duci Cornubiæ ac Rothſaiæ, Comiti Palatino Ceſtriæ, Equiti ſplendidiſſimi ordinis aureæ periſcelidis, &c.

NON ſum neſcius (Sereniſſime Princeps) nonnullus mihi obiecturos, ſuperuacaneum ac τὸ ἀπροσδιόνυσον opus me iam ſuſcipere, obſeruationibus meis in regionibus exoticis iſta poſthuma poematum Patris mei fragmenta quæ iam ſubſequntur, attexendo; nec deerunt fortaſſe aliqui nimis rigidi cenſores, qui mordaculis ſuis ſannis nomen meum perſtringere atque ſugillare non dubitabunt. Proinde Celſitudini tuæ rationes

ones explicabo, quibus fretus poemata iſta in medium proferre, & ex Cimmerijs illis tenebris quibus multos annos latitarunt, in lucem edere mihi viſum eſt. Primo, quoniam pater meus piae memoriae *Georgius Coryatus* paulo ante obitum ſuum de carminibus, quae in iuuentute ſua (Muſis fauentibus ac propitia Minerua) contexuit, mecum colloqui ſubinde ſolitus eſt, rogauitque, vt (ſi illi ſuperſtiti eſſe

—— *Diuum pater atque hominum rex*

mihi indulgenter concederet) pauca poematia ſua quae penes me fuiſſe animaduertebat, tandem aliquando è ſitu vetuſtatis eruerem, praeloque mandarem. Secundo, quia plurimi mei φιλομουσοὶ amici, tum conſanguinei, tum familiares congerrones, qui patrem meum, (dum communis huius lucis vſura fruebatur) medullitus amarunt, & iam fato defunctum nomen eius gratiſſima quadam recordatione commemorare ſolent, inſtanter precibus ſuis me identidem ſollicitarunt, vt poſthuma eius poemata typis excudi curarem. Quare

Quare cum patris voluntati, tum amicorum poſtulatis morem gerens, Iuuenilia eius Celſitudini tuae dedicare vna cum itinerario meo auſus ſum, Celſitudinemque tuam humilime oro vt ſub Sereniſſimi nominis tui auſpicijs iſta qualiacunque poemata in vulgus emanare patiatur. Nec elogia quibus patris mei memoriam cohoneſtarunt atque illuſtrarunt duo celeberrimi ſcriptores, quorum vnus in Germania natus erat, alter in patria mea Anglia, iam tacebo. Hic nimirum *Iacobus Middendorpius* in libro quodam quem de totius orbis Academijs conſcripſit; ille autem, ſelicet *Ioannes Caſus* Medicinae Doctor; & Collegij Diui *Ioannis Præcurſoris* apud Oxonienſes quondam ſocius, in elegantiſſimo libro ſuo quem Speculum Moralium inſcripſit, chariſſimi patris mei nomen huiuſmodi verbis citauit. *Georgius Coryatus* poeta Oxonienſis ita quondam cecinit, & ſtatim vterque iſta carmina eius ſubiungit.

Et duo ſunt totum Gymnaſia nota per orbem,
Oxonium ſtudiis florens, mihi dulcis alumna,
Regis opus; tuaque (illuſtris Rex Cantaber) urbs
Magnifice florens ſacris Academia Muſis.

Quae carmina quadraginta plus minus annis elapſis cum plurimis alijs de deſcriptione Angliae, Scotiae, & Hyberniae, Sereniſſimae Reginae Elizabethae beatae memoriae (iam cum caelicolis caeleſti Hieroſolyma vitam angelicam agenti) nuncupauit. Sed ea cum duobus pene millibus verſuum quos ἐν τῇ ἀκμῇ aetatis atque ingenij ſui compoſuit, elegantibus ſane ac à viris eruditis non parum laudatis, ſiue patris incuria, ſiue temporis iniuria partim interiere ac extincta iacent, partim carioſis chartis adeo tineis edacibus corroſis ſepeliuntur, vt omnis mihi ſpes praecidatur vllam illorum particulam in publicum emittendi. Quae vero iam conquiſiui, & in vnum quaſi corpus collegi, quum animo patris mei nomen ab obliuione vindicandi hoc ſuſceperim, vt Manes

eius

eius illud * poetæ vſurpent,

Non omnis moriar, multaque pars mei
Vitabit Libitinam;

Serenitatem tuam iterum enixiſſime obſecro, vt contra virulentos Momorum morſus, qui dente Theonino aliorum lucubrationes rodere ſolent, eadem ὑπερασπίζειν, ac propitio tuo patrocinio protegere clementiſſime dignetur.

Celſitudini tuæ

Deuotiſſimus deditiſſimuſque

THOMAS CORYATUS Odcombienſis,

Peregrinans pedeſterrimus.

* Hora. Carmin. lib. 3. Od. 30.

Exhortatio ad Sereniſſimam Angliae *Reginam, Dominam Elizabetham,* ſexto ſui regni anno, vt nubat.

O Virgo & Princeps, ô Regis filia, Regis
Et ſoror, ô Regis Vxor vt eſſe velis.
Te tua forma, decus, virtus, pietaſque, fideſque
Hoc rogitant, patriæ vt perpetiare Patrem.
Sic tibi ſic poteris, patriæ ſic vtilis eſſe:
Angelicè in terris viuere poſſe rogant.
En tibi ſic poteris, patriæ ſic vtilis eſſe
Non poteris: patriam prole beare potes.
Si potes, ergo velis: Regalem ſumito ſponſum,
Sic tibi, ſic patriæ conſule Virgo tuæ.
En Dæmon ſatagit, ſtimulat Caro, Mundus aduerſit,
Sola potes tantis belligerare malis?
Si modo ſola potes, veſtram ſed reſpice gentem.
Ne miſerum Satanas deuoret ore gregem.
Da deus hanc mentem, da noſtra Principe dignum
Et regem et Prolem: cætera iam dederas.
Tuque tui Princeps regimen ſic dirige regni,
Vt poſt hoc regnum cælica regna petas.

In Effigiem Reginæ.

Pallas, Iuno, Venus, ſophiâ, diademate, forma,
Corda, caput, vultus, imbuit, ornat, alit.

The Engliſh.

Pallas, Iuno, Venus, with wiſedome,
Crowne, and comely hue,
Thy heart, head, face, endewes, adornes,
And deckes moſt fine to view.

Alluſio ad illud Ouidii Metamorphoſeos in dictum patris Penei ad filiam Daphnem. } Scripta ad Eandem.

Sæpè pater dixit, Generum mihi filia debes.
Sæpè pater dixit, Debes mihi nata Nepotes.
Sic pater Henricus: Generum mihi filia debes,
Longaque debetur poſteritas Proauis.
Nata potes regnare? potes ſine compare vitam
Ducere? & hac rarâ dote beata, mori?
Ingenium, doctrina, fides; huic conſona doti
Regnum, forma, decus, ſingula ſumma tibi.
Hiſce tuo Patri non es virtutibus impar,
Maior at ille vrâ eſt, & minor ipſa Patre.
Quod talem Patri licuit te cernere Prolem,
Qualis adhuc Natæ non datur vlla ſuæ.
Sic minor & maior, minor es tu, maior at ille,
Tu minor: hoc partu maior at eſſe potes.

Alia alluſio ad eandem.

Dixerunt olim: Rex & Regina beati.
At nunc plebs dicit, Tantùm Regina beata.
O vtinam poſſent (ſi ſint pia vota) ſonare,
Sunt cum Prole ſuâ Rex & Regina beati,
Tunc eſſent omnes, ſimul omni ex parte beati:
Patria, Plebs, Princeps, Rex & Regina beati.

De nouem literis Reginæ Nominis ELIZABETA.

DIC cur literulas habet Eliſabeta *nouenas?*
An Muſas quod amet Eliſabeta *nouem?*
Eſt ita, ſed ratio ſubit hâc tamen altera maior,
Te Muſæ quòd ament Eliſabeta *nouem.*

Ænigma ad eandem per eundem.

ANglia dicat Io, ſolenni ex more triumphans,
Virgo parit, nobis Eliſabeta *parit.*
An tibi quæ peperit virgo, peperiſſe videtur?
Mater ſola parit, virgoque nulla parit.
Anglica ſola ſuos ſentit Reſpublica fœtus,
Concipit huic virgo commoda, virgo parit.

Proſopopeia ad Portam Palatij Epiſcopi Wintonienſis, vt Reginæ aperiatur ad illius ingreſſum.

CLara bipartitas aperito Ianua portas,
Vt repetat Princeps interiora domus.
Mox ea maiori fulgebit lumine dies
Quàm micat Arctoo nobilis Vrſa Polo.
Antè fuit fœlix multorum nomine Regum,
Vt nunc eſt fœlix non tamen antè fuit.
Nam ſi Marte, fide, doctrinâ, ſtemmate, formâ
Clarior vlla foret, clarior iſta foret.
*O noſtri vt fuerit Cordis tam * Ianua lata,*
Intrares tectum (Cor puto dulce) meum.

* Iſte lepor refertur ad nomen eius Cor-yate. Poſteriori ſyllaba, ſcilicet yate, idem ſignificante Anglicè quod Latinè ianua.

Pro quinque minis tria verba ſcripta nomine gratiarum actionis & valedictionis ad eandem per eundem.

SI mihi non parcis, non audeo dicere verbum:
At mihi parce precor, ſed tria verba tibi.
NVBE
Quod ſcripſi ſpero, quod ſpero poſtulo, Nube,
Sic tibi, ſic patriæ conſule Virgo tuæ.
VIVE
Sic viue vt viuas, ſic regnum dirige Princeps,
Vt tibi ſit proles, quæ tua regna regat.
VALE.
Hoc tibi poſtremum dicetur carmine verbum,
Quod peto, qnod rogito, quod precor, oro,
VALE.

De inſignibus Angliae ad eandem in Angliae deſcriptionem per eundem.

HInc Leo & inde Draco parmam qui ſuſtinet,
Prudentes, validos denotat ille duces. [iſte
Qui paritèr certant Domina ſub Principe (cuius
Prælucent medio ſtemmata fixa loco)
Suſtinuiſſe humeris Regalia Principis arma,
Ingenio iſte ſuo, viribus ille ſuis.

Præ-

Posthuma fragmenta poematum

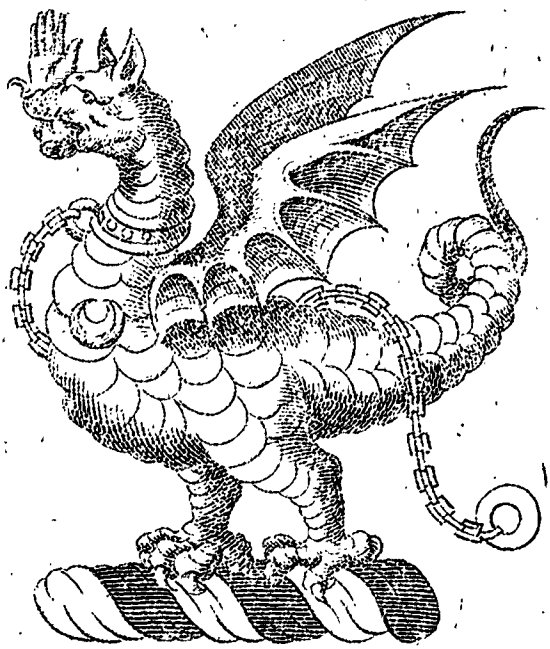
Præfatio in librum Psalmorum, à *Georgio Coryato* Latine translatum, ad Sereniſſimam Angliæ Reginam D. Elizabetham de varijs carminum generibus.

	Matth. 16.
TV Deus atque tui diuina potentia verbi	*Tu*
Es mihi, Chriſte etiam, non mihi Papa Petra.	*Es*
Petrus erat Chriſti tantùm firmiſſima Petra,	*Petrus,*
Et mihi Chriſte Petra es, & mihi Chriſte Petrus.	*Et*
Supra vel ſuper hanc ſat erit ſi ſtruxero Petram,	*Supra*
Hunc ſtatuit Dominus, noluit eſſe aliam.	*Hanc*
Petram Pontifices non hanc ſtatuere, ſed altram,	*Petram*
Ædificabo igitur quàm potero ſuper hanc	*Ædificabo*
Eccleſiam mores, vitam, famamque fidemque	*Eccleſiam*
Noſtram: Chriſte Petra es, non mihi Papa Petra.	*Noſtram.*
Porta cui triplicem geſtans in limine mitram	*Porta*
Inferni cuſtos præſidet aſſiduus.	*Inferni.*
Non huic vel duplici circundatus enſe nocebit,	*Non*
Præualeat ſummi ſpeſque fideſque tui.	*Præualeat*
Aduerſus Petram hanc ſua tendunt retia Papæ,	*Aduerſus*
Illam ſed Dominus proteget vſque Petram.	*Illam.*

Sacræ tuæ Majeſtatis fideliſſimus ſubditus deuinctiſſimuſque ſcholaris Oxonienſis.

Georgius Coryatus.

Viridis



Viridis Draconis Triumphus,

In funere clariſſimi viri D. GULIELMI HERBERTI *nuper Baronis Cardifiensis, Comitiſque Pembruchiensis, & regiæ Aulæ Oeconomi primarij, ad æternam tanti viri memoriam.*

ASpice Penbruchium ſpecie viridante Draconem
Lector, & auratum per colla virentia Torquem,
Hamatoſque vngues, oculoſque, alaſque volucres,
Immanemque iubam, & formoſos corporis artus.
Hunc neque Phryxei cuſtodem velleris olim
Colchiacæ fleuere nurus, neque Mala ſororum
Seruantem Heſperijs Alcides vicit in hortis.
Cynthius innumeris fixit Pythona ſagittis,
Et tua ſeruantem (Gradiue) fluenta Draconem
Cadmeæ fixere manus: Hunc frangere nemo
Heroum, Diûumue poteſt: non Aeſone natus,
Non Ioue, non profugas ab Agenore miſſus in oras.
Ipſa adeò quæ cuncta domat, legeſque cruentas
Imponit rebus Mors implacabilis ortis,
Mors ipſa hunc ſolum ſuperare nec auſa Draconem,
Nec potuit; nam cum terris ſupereſſe vetaret,
Inſeruit cœlo: nunc illic fulgidus ardet,
Quà micat, & flexu voluentes diuidit Vrſas,
Aut vbi contortis Ophyuchia brachia ſpiris
Implicat, & longos ducit per inania tractus.
Solus enim ſoli didicit parere Leoni.
Hunc coluit, Regemque ſuum patienter adorans
Eſſe tulit: quem nec vis vlla, nec hoſticus enſis,
Nec Iouis æthereo diſiectum fulmen Olympo

Fregit

Fregit adhuc, hunc vna ſui cultura Leonis
Perdomuit, Dominique feros procumbere fecit
Ante pedes: ſuluum metuunt ita cuncta Leonem.
Sed nec inutilibus coluit tam grande tribunal
Obſequijs, ipſique adeo fuit vtile tanto
Conceſſiſſe Duci, cuius tot martia geſſit
Auſpicijs, varias & fortia bella per oras.
Capta ſub Henrici primum Bullonia ductu
Vulgauit rutilis Herberti nomen in armis:
Regia quo fului mens inclinata Leonis
Conſpicuo viridem promouit honore Draconem.
Protinus & celſum miles conſcende caballum,
Enſe caput feriens, auratis (inquit) in armis.
Nec minus vxorem præclari ſtemmatis Annam
Deſpondet Regina tuam Catharina ſororem,
Par tibi, par illi virtus, Par denique nomen.
Tres tulit ex iſta virides celebreſque Draconcs
(Quot Leo Regalis magnos claroſque Leones)
Henricum comitem, Eduardumque, Annamque [tenellam.
Iunxit & hos viuens tædis illuſtribus omnes.
Et nunc cum charis viuunt conſortibus omnes,
Atque diu multos peragant fœliciter annos.
Iam Leo grandæuus vitales deſerit auras,
Et charum catulis commendat voce Draconem.
Inde fuit Regum, Reginarumque per annos
Delitiæ multos, multo inſignitus honore.
Octauo *Henrico*, *Eduardo*, *Mariae*, *Elizabethae*,
Et patri & natis chariſſimus omnibus vnus.
Nam ſimul Eduardus temer ille Leunculus Angu
Prodit, ad acceptos aliquid Draco maius honores
Addit adhuc, multoque magis prorumpit in altum.
Rurſus factus Eques magnuſque Magiſter equorum.
Quid referam poſitis tot prælia geſta trophæis?
Tot ſpolia? & ductos ciuili ex hoſte triumphos?
Vt vigili occiduos ſedauerit arte tumultus?
Horrendoſque ſuo ſuperârit Marte rebelles?

Magnum

Magnum opus, & multo quæſitam ſanguine laurum.
Hic ſeſe in Gyros, & multa volumina torquens,
Terrificis altas quatiens clangoribus alas,
Claruit ante alios virtus generoſa Draconis.
Hinc Baro Cardifios regali munere faſces,
Pembruchiumque Comes titulis adiungit honorem.
Proh dolor, Eduardus fato ſuccumbit, & eius
Protinus ad Mariam voluuntur ſceptra ſororem.
Iamque iterum in patriæ graſſatur viſcera ferrum.
Euocat innumeros funeſta ad bella Viatus,
Armatamque manum Londini ad mœnia ducit,
Præficit huic bello, & rebus Regina gerendis
(Nam quid agat?) viridem (ſpes hæc fuit vna) Draconem:
Ille ſuum partes virus diffundit in omnes,
Ille per inſanos ruit imperterritus hoſtes,
Confunditque viros, vincitque capitque Viatum.
Quin aliud tractans Mariæ ſub nomine bellum,
Quintinos forti perrupit milite muros,
Contudit & ſæuos pulchro certamine Francos,
Hiſpanus dum bella gerit: ſic ſcilicet vnus
Præripuit cunctis omni in certamine palmam.
Nec dextram patulo fruſtrà gerit ore cruentam,
Inuictus, victorque potens. An ſegnior idem
(Eliſabetha) tuos pugnaſſet miles in hoſtes,
Te niſi pace frui, tua mens, & qui tua ſeruat
Regna Deus mallet: ſub te quod vincere poſſet
Non habuit, ſeramque togam te ferre coactus
Edidicit regnante ſenex: neque prælia geſſit
Vlla, niſi extremum hoc ſæua cum morte duellum.
Quo tamen & victor (quod ſæpius antè) triumphans,
Lætus, ouans, Superûm ad cœleſtia tecta receſſit.

APOSTROPHE

APOSTROPHE

Ad Illuſtriſſimum HENRICUM *Comitem Penbruchienſem,* GVLIELMI *filium.*

AT tu clare Comes, Comitis clariſſime proles,
(Henrice) huc flectas oculos, hos perlege verſus.
Multa patris virtus animo, multuſque recurſet
Eius honos, maneant infixi pectore vultus.
In te certa tui remanent veſtigia patris,
Os oculoſque Patri ſimiles, moreſque paternos
Egregiè reddis: ſupereſt vt comprecer vnum hoc,
Vt patris exemplo diſcas parere Leoni.
Vtque Pater, Patri Placuit, catuliſque Leonis,
Huius ad exemplum ſic te componere cures.
Quod facis, hoc ſemper facias: reuerere Leonem,
Seu Leo, ſiue Lea eſt quæ nunc regit *Eliſabetha,*
Semper erat viridi multùm propenſa Draconi,
Et patris illa ſui dilexit more Draconem,
Cuius præclaro ſolius munere factus
Oeconomos, Cuſtoſque Aulæ, Columenque Britannæ eſt.
Illa poteſt iuuenem veteri præferre Draconi.
Illa agat: illa diu viuat, regnetque Britannis.
Atque diu viuat Draco Penbruchienſis eiſdem,
Et parere Draco, diſcatque placere Leoni.

Tuus humillimus Sacellanus

Georgius Coryatus.

The ſame tranſlated into Engliſh,

By the Author of the former.

THe *Pembroke* Dragon, greene of hue, good reader, here behold,
His ſcaled necke enuironed with glittering chaine of gold,
His hooked clawes, his piercing eyes, his winges prepar'd to flight,
His mighty creſt, well fauoured limmes, and body ſhaped right.
'Twas not this Dragon whom the dames of *Colchos* did bewaile,
The keeper of the golden Fleece: not *Hercules* did preuayle
Againſt the ſame: it was not this which kept the Golden frute
In *Heſpers* groue, *Appollos* ſleight right cunningly did ſhute,
His thouſand ſhafts, which *Python* pierſt: yea Cadmus hand hath ſlain
Thy monſtrous Dragon (mighty *Mars*) which kept *Bœotian* plain.
The Gods themſelues, the ſonnes of God, no Imps of earthy wight,
Not *Æ*ſons ſonne, not *Ioue* his youth, not *Cadmus* (put to flight
By fathers wrath, *Agenors* ire) could quaile this Dragons might;
No not deſpightfull death, euen ſhe which cruell lawes doth make
Againſt al things, who al things tames, which ſhape in earth do take;
Death, death I ſay durſt not preſume this Dragons ouerthrow,
Ne could it do: for when on earth ſhe bid him not to ſhow,
To ſkies ſhe ſent his gliſtering ghoſt, twixt both the whirling beares,
Or where ſhe wreſteth *Ophiucus* armes, which there appeares.
Where as he ſtretcheth out his limmes nigh to the gentle beaſt,
The Lyon old, whoſe princely heart foreſhineth in his breaſt.
He only hath well learn'd the lore, the only Lyon to obey,
That Kingly beaſt he honoured ſtill, yeelding to him the ſwey.
Whom erſt no force could cauſe to creak, nor dint of enimies ſwerd,
Nor thundering *Ioue*, with fiery flaſh might force to be afearde,
Only the Lyon caus'd to crouche, and fall before his feete:
So each thing bowes and bendes vnto the Lyon, as is meete.

His

His duties to ſo hye a throne were not employed in vaine,
His loyalty to ſuch a Lord encreaſed much his gaine,
Firſt Bulleine wone, where *Henry* was, and led the royall race,
Brought *Herberts* name for warly feates into a worthy place,
Whereby the Lyons Kingly minde inclined to aduance
The Dragon greene to higher ſtate, to more triumphant chance,
He ſtoutly ſtrikes him with his ſword, Ariſe my Knight, he ſaies,
Beſtride thy horſe, vſe gilded ſpurres, and weare the like alwaies.
And likewiſe of a noble houſe, with him to lead his life,
O *Katherine* Queene, thy Siſter Anne he doth eſpouſe to wife.
In natures giftes a peere to thee, in virtues rare a peere,
And *Parre* by name, a meeter match, I deeme no time did heare.
Of her he leaues three Dragons green, three impes of worthy fame,
(The Lyon of the princely race, in number left the ſame)
Henry this Earle, and *Edward* eke with Lady *Anne* his deere,
All which he ioinde to worthy mates, whiles that he liued here.
And now they liue in happy ſtate, each one both man and wife,
God graunt them many yeares to liue, and lead a ioyfull life.
The Lyon old leaueth this ayre, there is no other choyce,
And to his yong, this Dragon green, commends with Kingly voice.
To kinges and queenes, from time to time, thus was he holden deare,
As by the honours he attainde, moſt plainly doth appeare.
To *Henry* eight, to *Edward* ſixth, and to *Elizabeth*,
The father and the children all, he was beloued till death.
For when the little Lyon came (king *Edward*) to his reigne,
In honour more the dragon grew, he had a greater traine;
Made of the noble order Knight, (a Knight ſo was he twiſe)
And after maiſter of the Horſe: thus did this Dragon riſe.
Of trophies pight for foughten fields, what ſhould I here recite?
The goodly ſpoiles, the triumphes got of ciuill foe by fight?
The Weſterne tumults how he quencht, to ſhew here do I ceaſe,
And how thoſe furious rebels were by his force brought to peace.
A deed worth praiſe, a palme not wonne without expence of blood,
The Dragons curteſie ſhineth yet, the ground did feele him good.
He caſt him there in compaſſe wiſe, and folding wreathes he makes,
With griſly ſhrikes his lofty wings amongſt thoſe gheſts he ſhakes,

For

For theſe exploits done in the Weſt, tis knowne euery where,
Both Baron of *Cardiffe* was he made, & County of Pembrokeſhire.
O rufull day, King *Edward* dies, his fatall time is come,
And *Mary* doth poſſeſſe the Crowne, his ſiſter hath his roome;
And now anew by *Wyats* fetch, there gins a ciuill broyle,
Againſt the Queene he doth conſpire with all his force and toyle.
He leadeth forth his rebell route, euen vnto London wall,
The Queene doth make chiefe of this warre, & Captaine generall,
The Dragon green. What ſhould ſhe do? what other hope remaind?
He ſpits his venim round about, wherewith her foes are ſtaindé.
Through thickeſt of the enemies rout, without feare doth he go,
The traytors tremble, he them o'errunnes, and taketh Wyat tho.
An other battaile yet he fought vnder Queene *Maries* name,
S. *Quintines* walles his ſoldiers ſhakt, and got the gole and game.
And in the field the Frenchmen forſt to flee before his face,
Whiles *Philip* war in France doth hold: this dragon had ſuch grace,
That in each fight from all the reſt, the palme he ſtill did get;
And therefore in his open mouth the bloudy hand is ſet.
A Conquerour inuincible; would he haue bene more ſlacke
(Elizabeth) to fight for thee, and put thy enemies backe?
But that the God who rules the Realm, & eke thy heauenly minde,
Makes thee enioy a quiet time? for thee he could not finde
Juſt cauſe to ſhew his manly heart. And now well ſmitte in yeares,
He learnes the quiet gowne to d'on, to him no warre appeares:
But this laſt fight with cruell death, to whome he yeeldes not yet;
His worthy Ghoſt with triumphes ioy in ſtarry ſky is ſet.
And as in life for good ſucceſſe, a triumpher he was,
So now with glee into the heauens, the Dragons ſprite doth paſſe.

The conuerſion of the Triumph to the right honourable Henry Earle of Pembroke, his ſonne and heire.

BVt thou (my Country Lord) moſt worthily impe of counties race;
Henry my L. reade thou theſe lines, turne hitherward thy face.
An heape of Fathers haughty acts, and honours to thy minde
Preſents themſelues, his countenance in heart do thou faſt binde.

Posthuma fragmenta poematum

The perfect signes of *Pembrokes* blood in thee do full remaine,
Thy face, thy eies, thy fathers looks, thy deeds shew his wordes plain.
One thing my Lord thee reſteth yet, which I do boldly craue,
That fathers lore thy lesson be, t'obey the Lyon braue.
And as the Sire pleaſde the old, and all the Lyons ſeede,
By his example be thou preſt thereto eke to proceede.
Do as you do, proſtrate before the Lyon lay you downe.
The Lyon, or the Lyoneſſe, which now doth beare the Crowne,
Was euer bent, and moſt propenſe vnto the Dragon greene,
As King her father was his friend, ſo hee his friendly Queene.
Whoſe onely gift did him preferre to beare ſo high a port,
Lord Steward of her houſe, chiefe guide & guerdon of her Court.
She can exalt the Dragons impe, before the Dragon old,
And will I truſt. God graunt her life, long reigne ouer vs to hold.
God giant the *Pembroke* Dragon may likewiſe liue many a yeare,
That he may learne the Lyon well both for to loue and feare.

Your honours moſt humble Chaplayne,

GEORGE CORYATE.

Ad illuſtriſſimum Comitem Oxonienſem.

CLare Comes, generis ſummum decoramen auiti;
Inſuper Angliaci magna Columna ſoli.
Da veniam tenui modulanti carmina plectro;
Quòd nequit optatis verba referre ſonis.
Te tua nobilitas commendat & inclyta virtus,
Fortiaque eximij corporis acta tui.
Nil opis externæ quæris, nec carmina (quamuis
Carmen amet quiſquis carmine digna gerit.)
Huc tamen aduenies cum Principe nobilis hoſpes;
Carminibus nobis excipiendus eris.
Tum quia Muſarum tanto capiaris amore,
Auribus his modulis occinit vna tuis.
Tu velut heſterna cepiſti carmina nocte,
Hac quoque ſic capias carmina noſtra die.

Tuo Honori deditiſſimus,

Georgius Coryatus.

Ad illuſtriſſimum virum Dominum Burghleium primarium Angliæ Theſaurarium.

SI locus hic ſupereſt, inter ſi gaudia tanta
Admittunt tenues tua magna negotia Muſas;
Omnis Pegaſij properaret turba fluenti,
Hîc tibi gratificans, & nobile nomen adorans:
Aſt licet hæ ſileant, cythará tamen obſtrepet vnâ;

Posthuma fragmenta poematum

Olim nominibus tibi deuinctissima multis,
Hæc mea Calliope est, ne dedignere canentem.
(Inclyte vir) totam tibi quæ cum corpore vitam
Deuouet, & gratam reddit testantia mentem
Carmina, more suo, sed multo maius amore.
Obsequijs concede suis, concede Camænis.
Scilicèt hisce mei Domini quòd sedibus hospes
Aduenis, accepta Regina, proximus astas,
His mihi carminibus summo excipiendus honore.
Hoc superest magno profundam vota Tonanti,
Foelix Nestoreos hìc quum superaueris annos,
Det tibi promissam super aurea sydera vitam.

T. H. deuotissimus

Georgius Coryatus.

Eiusdem Carmina ad illustrissimos Oxonienses & Cantabrigienses Academiæ Cancellarios *D. Robertum Dudleium* Comitem Leicestrensem & *D. Gulielmum Cecilium* Dominum Burghleium, pronunciata in magna Aula Noui Collegij Oxonienſis, Astronomicè.

SYdera qui lustrat, qui spherica corpora cernit,
In sphæra geminos cernit is esse Polos.
Arcticus est alter, Polus est antarcticus alter,
Hoc splendente Polo non micat ille Polus.
Nos tamen hìc geminos lucere videmus in vrbe
Hac nostra claros stelligerosque Polos.
En micat Oxonij Polus inclytus Oxonienſis,
Dudleius nostri duxque decusque Poli.

Lucet

Lucet & hac noſtra Polus alter in vrbe Cecillus,
Vt videas geminos iam ſimul eſſe Polos.
Ille Polus noſter ſtudiorum ſtellifer Atlas,
Hic Cantabrigij lucida ſtella Poli.
Quòd ſimul hanc noſtram iuncti veniſtis ad vrbem,
Quòd ſimul vnus honor iunxit vtroſque Polos,
Accipite hæc ſimili ſimul ô pietate Patroni,
Viuite fælices atque valete Poli.

Clariſſimo & honoratiſſimo Viro D. Gulielmo Cecillo Baroni Burghlæo, ordinis Periſcelidis Equiti aurato, Summo Angliæ Theſaurio, Regiæ Mᵗᵉ. à ſanctioribus conſilijs, & Academiæ Cantabrigienſis Cancellario dignisſimo, rheumate laboranti pharmacum, vnde ex morbo conualuit.

MVlta alijs alij, tibi ſemper reddimus vnum
Carmen, at eſt docto grata medela viro.
Carmine dij ſuperi placantur crimine læſi,
Carmen amat quiſquis carmine digna gerit.
Fertur Alexandrum peteret quum morbus, Homeri
Carminibus lectis conualuiſſe citò.
Huc venio, & redeo, maneo, rogo, quærito, plango,
Audio nil niſi te morbus iniquus habet.
Comprecor (vt proſim tibi) magni carmen Homeri,
Quo tu perlecto conualuiſſe potes.
Nunc tibi deuotos morborum poſtulo diuos.
Nunc mihi Mercurium conſuluiſſe rogo.
Iſte iubet libros medicorum vt conſulam, et illi
Nec tibi, nec mihi ſe conſuluiſſe negant.
Hos repeto docte promittit multa Galenus,

Rheu-

Rheumatico certam datque Salernus opem.
Quos ego sic paucis coniunxi versibus, vt sint
Auxilioque tibi, præsidioque tibi.
Perlege de morbo vestro breue carmen. Homerus
Iuuit Alexandrum, te mea Musa iuuet.

1 2 3 4
Ieiuna. vigila. caleas dape. tuque labora.
5 6 7
Infundas calidum. Modicum bibe. comprime flatum.
8
Hæc bene tu serua, Si vis depellere rheuma.

1 *Ieiuna.*

Eijce Rheumaticos ieiunans (optime) fluxus,
Ieiunare bonum est, sed macerare, malum.

2 *Vigila.*

Tu multum vigilas & dormis raro. quid inde?
Vis dormire magis? & vigilare minus?

3 *Caleas dape.*

Teque dape, (ast calida) meque iuuabis ope.

4 *Tuque Labora.*

Nonne labor studium multorum? lectio multa?
Est labor ille animi, sit labor iste manus.

5 *Infundas calidum.*

Hoc liquet, vt frigus tanti sit causa doloris,
Infusum calidum pellere rheuma potest,

6 *Modicum bibe.*

Cuncta facis modicè, modicè comedisque bibisque,
Quid iuuat vt iubeam te modicum bibere?

7 *Comprime flatum.*

Et flatus, ventusque nocent, tu comprime flatum,
Naribus vt pulsus non ferat inde caput.

8 *Hæc benè tu serua &c.*

Hæc benè si seruas, nec possis pellere rheuma,
Consule tunc Medicos, namque Scholaris ego.

Ad

Georgij Coryati.

Ad eundem gratiarum actio pro 40 ſolidis à ſe illi dono donatis.

QVatuor ex veſtra venerunt aurea dextra,
Et data tu noſtris verſibus apta refers.
Munera carminibus tua ſunt maiora tenellis,
Aſt vtinam verti verſus in illa queat.
Tum tibi carminibus poſſem pergratus haberi,
Quatuor atque darem terque quaterque tibi.
Pondere ſed nequeunt, numero ſed munera veſtra
Æquiparare queunt, parque referre pari.
Aſt tibi ponderibus, nec munera verſibus æqua,
Quando referre mihi non datur vlla tibi.
Aurea nec poſſim tibi carmina ferre Cecili,
Aurum nec cures, quando poeta refert.
Aurea tanta tibi quòd ſint quot carmina Vati,
Atque tua hæc dixit * Deſipientis opes.
Aurea nulla tibi, ſed tantùm, Carmina reddam.
Ærea nam mea ſunt, aurea nulla mihi.
Auro quando tuo mea carmina nulla referre
Æqua queant, ſummus reddat id ipſe Deus.

* *Sic dixit illuſtriſſima tua vxor in carminibus ſuis ad Georgium Buchananum Scotiæ poetam.*

Eiuſdem ad eundem querela pro Principe, Patria, & Muſis, in Pſeudocauſidicos ſe iniuſtè opprimentes.

SIcilidùm immortale decus Cecille Sororum,
Principis, & Patriæ ſumma columna tuæ:
Suſcipe pro regno, pro Muſis, Principe, poſco
Prouoluens pedibus paucula verba tuis.
Reginam, Regnum, Muſas immaniter omnes
Cauſidici ſpoliant, dilaniantque ſuas,
Decipulis legum, linguis venalibus, aſtu,
Sumptibus immodicis, innumeriſque malis.
Non peto Cauſidicos qui cauſis dicere verè,
Sed qui pro lucro dicere falſa ſolent.

Le

Posthuma fragmenta poematum

Lex bona, legis et est bonus vsus. & optimus ordo;
Ast bona sæpè malus non bene tractat homo.
Hinc vis & lites, dolus & furor, impetus, ardor,
Quum trahit ad mores optima quæque malos.
Quando trahit retrahitque viros ad deuia legum,
Vt Cacus Herculeos traxit ad antra boues.
Ast precor Alcides veluti superauerit illum,
Hosce nouos poteris exuperare Cacos:
Alcidesque boues illos velut extulit antris,
Sic nobis vestram ferre velitis opem.
Regnum fortè potest, sed Princeps fortitèr illos
Legibus Angliacis exuperare suis.
Nos opis expertes Musæ flauæque monetæ,
Imbelles, illis nil nisi præda sumus.
Qui potes, ergo velis miseras defendere Musas,
Sub patrocinio sint maneantque tuo.
Fasnè nefasnè siet, ius, situè iniuria iuris,
Non reputant, modò sic diripiantur opes.
Dicite, sed quales? Sapiens sic dixerat olim,
Aurifluas, nullas Insipientis opes.
Ast vtinam veras sapientum quærere gazas
In cœlo inciperent, & nisi vera loqui,
Causidici falsi, qui leges munere torquent,
Falsaque pro veris substituisse solent.
Hæc tibi stellato venient dicenda Cubiclo,
Hìc vbi Stella potens, tu Cynosurâ micas.
Interèà verò Musarum nobile Sydus,
Vnica Castalijs spesque salusque deis,
Noscere supplicibus petimus te vocibus ista,
Et sine lege malis ponere posse modum.
Sicilidûm immortale decus Cecille sororum,
Principis & Patriæ summa columna, Vale.

T. H. deditissimus, deuinctissimusque

Georgius Coryatus.

Sacræ Theologiæ Baccalaureus.

Ad il-

Ad illuſtriſſimum virum D. Ioanem Puckeringum Magni Sigilli Cuſtodem.

INclyte qui regni ſuprema negotia tractas,
Cuius & ingenio conſilioque vigent,
Da veniam tenui modulanti carmina Muſæ,
Quod nequit optatis verba referre ſonis.
Multa & magna tibi cupio proferre, ſed obſtat
Hic dolor auditus debilitaſque mei.
Aſt tibi committo me, cauſam, pectora, vitam,
Et pro iudicio ſtentuè cadantuè tuo.
Plurima ſæpè dedi Reginæ carmina, ſæpè
Hæc mihi munificê munera plura dedit.
Teſtis erit Dominus nunc Theſaurarius iſte
Inclytus Aonidum, magnus Apollo, Parens.
Et ſi vixiſſet, Dominus Dudleius eſſet,
Oxonij Phœbus qui mihi ſemper erat.
Et ſi vixiſſet, nunc Walſinghamius eſſet,
Clarus Eques, Dominæ Principis altra manus.
Hic mihi ſurreptas (qua tu nunc parte laboras)
Principis aſſenſu reſtituebat opes.
Sic age. Reginam, Patriam, Musaſque iuuato,
Hinc tibi proueniet gloria, fama, decus.
Summe Pater totum qui torques numine cælum,
Reginam & regni ſceptra tuere ſui.
Et tibi perpetuam ſuper aurea ſydera vitam
Det tibi perpetuus qui regit aſtra deus.

T. H. deuotiſſimus

Georgius Coryatus

Sacræ Theologiæ Baccalaureus.

Reueren-

Reuerendisſimo in Chriſto Patri ac Domino D. Ioanni Vitegifto Archiepiſcopo Cantuarienſi, totius Angliæ Primati ac metropolitano, Georgii Coryati in nomen ac cognomen ſuum et in librum illius aduerſus Thomam Cartwright, elogium atque Euangelica Ἀκροστιχὶς.

FVl|get in æthereo veluti Sol aureus orbe,
It|que reditque vias, peruolitatque Polum:
Ho|c agit Angliaco florens tua gloria Regno,
Mo|mus vt iniudeat, progreditura magis.
Miſ|ſus ab excelſo cœli Rectore ſupremi,
Suſ|picis hunc animo, pectore, voce Deum.
A|rdua diuini referas myſteria verbi,
De|que tuo totus prodenit ore Deus.
O|mnia, falſiloqui tollis deliria Vatis,
Cu|ras ipſe gregem, pellis et ipſe lupum.
I|procul vmbriſequax, procul ito tenebrio T. C.
No|n potes in clara luce videre diem.
Men|te manuque tuâ deſtruxit mœnia Babel,
Io|manu Nemrod concidit ipſe ſua.
An|non Neſtoreos igitur tibi comprecer annos?
Neſ|toreum quando pectus et ora refers?
Vi|ribus humanis deus altior omnibus vnus,
Te|dedit, æthereas quo caperemus opes.
Gift|etenim Angligenis donum cognoſcitur eſſe,
Vſ|us et ô doni maximus eſto Dei.

V. R. P. deuotiſſimus

Georgius Coryatus.

Epitaphium

Epitophium Reuerendiſsimi in Chriſto Patris ac Domini D. Ioannis Pierſei, ſeu potius noſtri temporis Perſei, Epiſcopi quondam Sarisburienſis, ac poſtea Archiepiſcopi Eboracenſis, & Metropolitani eiuſdem, Mecænatis ſui optimi.

TRiſtis vt Andromede monſtris obiecta marinis
Perſeiâ erepta eſt inuiolata manu:
Romuleo Chriſti ſubiecta Eccleſia monſtro
(Quod fera terribilis dicitur eſſe maris)
Sic erepta tuæ diuinæ robore dextræ
Gaudet, & in laudes occinit iſta tuas.
Pierſei celſus perrupit ſpiritus oris
Ora Meduſæi ſanguinolenta Papæ.
Saxa Deos quondam, truncos quæ numina fecit,
Tranſtulit & viuos in fera ſaxa viros:
Saxea facta tuâ nunc ſqualet Beſtia voce,
Pallas vt in clypeo Gorgonis ora geris.
Nunc viget Andromede florens Eccleſia Chriſti,
Inachides vicit, perdomuitque feram.
Phorcis obit, clypeo Pallas caput intulit altum
Anglorum Pallas, Regia virgo, caput.
Pallada ſic noſtram Capitis veneramur honore,
Perſeus horrendæ quod dedit iſte neci,
Ergo Pater, Præſul, Præco ſanctiſſime Perſeu,
Chriſti athleta potens, perdomitorque Papæ;
Andromedes capias gratantia carmina noſtræ,
Scilicèt ex victa læta trophæa fera.
Terruit excelſos olim quæ Bulla Monarchas,
Os tetrum in ſuperos impia verba tonans.
Mitra triplex duplices geminans cum clauibus enſes,
Supremum inferni, Cerbereumuè caput.

Seu

Seu Draco multorum Capitum, teterrima peſtis
(Monſtrum horrendum, ingens, quod ſolet eſſe Papa)
Ille ſacro Domini percuſſus flamine verbi
In Phlegetontæa iam Styge monſtra parit.
At tu ſumme Pater terris ſurrepte, triumphans
Es cum ſydereo nobilis vmbra Deo.

Epitaphium Reuerendiſsimi in Chriſto Patris ac Domini D. Ioannis Iuelli Epiſcopi Sarisburiensis, Mecænatis ſui optimi.

IVlius Auſtriacos Cæſar cum vicerat Anglos,
Fertur ad occiduas caſtra locaſſe plagas:
Et fundaſſe ſuo de nomine Cæſaris vrbem,
Siue Sariſburiam Cæſareamuè voces.
Iulius abſceſſit, rexitque hanc iure Iuellus,
Angliaci nuper maxima Gemma ſoli.
Quo neque vir melior quiſquam, neque Epiſcopus alter
Doctior, aut vitâ purior vllus erat.
Hoc ſua teſtantur pulchrè monumenta laborum,
Proque Dei ſcripti relligione libri.
Queis nunquam ſcripſit quisquam meliora, locutus
Nèc magis Hyblæo verba referta fauo.
Fulminat in vitia: in veræ pietatis amantes
Spargit Euangelica ſingula plena fide.
Chara Deo imprimis, cunctis mortalibus æqua
Vita fuit, nullis mens pia fracta malis.
Mortalis vitæ pertæſus, & æthera ſcandens,
Euolat ad ſuperas inclyta Gemma domos.
Ergo Iuelle vale rutilo precioſior auro,
Angliaci nuper fulgida Gemma ſoli.

Aliud

Aliud Epitaphium in eundem.

Buccina, Paſtor, Eques, ſonuit, pauit, ſuperauit,
Chriſtum, Anglos, Papam, voce, labore, manu.

The Engliſh.

A Trumpet, Shepheard, Knight, did ſound, feed, ouercome,
Chriſt, England, Pope, with voice, labour, hand.

Epitaphium in lectiſsimam fœminam D. Annam Cliſton, D. Ioannis Clifton Equitis vxorem, ſepultam Baringtoniæ in agro Somerſetenſi.

ANNA *equitis coniux Ioannis Clifton, et* ANNA
N *ata Patris Domini Montegli, gloria, lume* N
N *ec non vita viri dum vixit, nobile lume* N
ANNA *hæc in partu periens hic conditur* ANNA.

Ad clariſſimum virum D. Eduardum Dierum optimè de ſe meritum.

DVm tibi carminibus cupio pergratus haberi,
Hæc ſubijt mentem ſollicitudo meam.
Multa an pauca darem, ſeu prorſus carmina nulla,
An alio poſſem gratior eſſe modo.
Multa iubent (præclare) tibi me ſcribere multa,
Purus amor, probitas, officiumque meum.
Sin tibi multa darem, culparem carmina multùm,
Sic melius multò, ſi tibi nulla darem.
Sin tibi nulla darem, meritò tibi nullus haberer,
Nec memor officij dicerer eſſe mei.
Quid faciam quæro? numero, vel pondere iuſto,
Carmina tu modulo dimetiare tuo?
Si numero, non multa fero; ſin pondere, multa,
Etſi pauca tibi, ſint modo grata, feram.

Ac ſi

Ac si me logices non multùm regula fallat,
Nec tibi multa fero; nec tibi nulla tamen.
Accipe perplacida gratissima carmina fronte,
Non alio possum gratior esse modo.
Gratulor aduentum vobis cum Principe lœtum,
Et cum nobilium (chare Diere) choro.

Epicedium D. Richardi Worselii clarissimi Armigeri, Insulæ Vectensis olim Præfecti.

VRsula Worselium cur deflet sponsa maritum?
Quiquè gemunt raptum nati duo pignora Patrem?
Quiduè suum Dominum famuli toto agmine plangunt?
Quid lachrymis luget populus Vectensis obortis?
Quiduè suum Phœbum Mulæ lachrymentur ademptum?
Cur ego? cur tantos gemitus? cur fundo querelas?
Nonne grauis dolor est quum tot moriuntur in vno?
Vir, Pater, & Dominus, Rector, Philomusus, amicus?

Epitaphium eiusdem, Parentum eius, clarissimi Equitis & Dominæ, Iacobi & Annæ Worseliæ, matris suæ etiam Parentum D. Ioannis Lee, Equitis clarissimi, & illius Dominæ Annæ, duorum etiam filiorum eiusdem Richardi Puluere bombardico sublatorum: Octo nimirum hominum in vna Ecclesiæ superiori parte tumulis quatuor inclusorum, octo versibus comprehensum.

EN pia Worselij lapis hic tegit ossa Richardi,
Insula Præfectum quem gemit ista suum.
Quem pater aduersâ Materque aspectat in vrnâ,
Matris & in mediâ spectat vterque parens.

Ad

Ad latus hìc nati pueri duo, ſorte perempti
Præpropera, infeſti pulueris igne iacent.
Fœlices omnes, vel quos ſors dira coegit
Triſtia funeſtis claudere fata rogis.

Veſter affinis ſummè deuinctus & deuotus

Georgius Coryatus compoſuit, & poſuit.

Epitaphium Clariſſimi Viri Gvlielmi Awberij, ciuilis iuris Doctoris, Vicarij Generalis Archiepiſcopi Cantuarienſis, & ſupplicum libellorum Reginæ Elizabethæ Magiſter.

HIc ſitus Awberius, Legum Clariſſimus ille
Doctor & Interpres, iuſque piumque docens:
Ille fori iudex quum Cantuarienſis obiuit
Munus, & eximie præſtitit illud onus:
Supplicibus præfectus erat, ſummiſque Libellis
Principis Eliſabeth, queis bene functus, obit.
Quid referam ingenium, mores, vitamque probatam,
Conſilium, ſtudium, indiciumque ſuum?
Quid genus & proauos & maxima nomina dicam?
Prædia quid vel opes enumerare iuuat?
Vel ſua turritis ſurgentia mœnia ſaxis?
Tecta domus miris ædificata modis?
Non bona fortunæ deerant, non corporis, artis
Mentis & egregiæ vis ſibi magna fuit.
Teſtis erit Princeps, proceres, populique Britanni,
Quos coluit ſtudijs, officiiſque ſuis.
Præcipuè teſtis ſit munificentiæ & auri
Supplicibus precibus pauper inopſque ſuis.
Nam veluti Princeps eſt clementiſſima, ſic is
Supplicibuſque fauens ſimplicibuſque fuit.
Charus erat toti populo, procerumque cateruæ,
Reginæ imprimis, Principibuſque viris.

Audiit

Posthuma fragmenta poematum

Audiit Oxonii superantem se sua Princeps,
Tunc admirata est ingeniumque suum.
Quum tot Pandectas, quum tanta volumina legum
Tam citò tam subito volueret ore suo.
Sic cum vixisset, famamque decusque parasset
Eximium, vitæ iam satur, astra petit.
Atque animam Domino reddens, corpusque sepul-
Awberius, nomen liquit in orbe suum. (chro

Epitaphivm Trivm Clarissimorum Armigerorum sepultorum Londini in proxima Ecclesia Westmonasterienſi, D. Rowlandi Vaughan nuper Sereniſs. Reginæ Angliæ D. Elizabethæ corporis Armigeri: D. Ioannis Vaughan eiusdem Reginæ in partibus Borealibus à Consilijs, ac D. Gulielmi Vaughan eiusdem Rowlandi filij, D. Gulielmi Cecilli, Equitis inaurati, D. Burghleii, totiusque Angliæ D. Thesaurarii, nuper clariſſimi chariſſimique serui.

CErnite tres vno concluſos funere claros,
Et conſanguineos, conſpicuoſque viros.
Armigeros omnes: Rowlandus at Armiger vnus
Corporis Eliſabet Principis huius erat.
Principis & corpus ſic defendebat, vt armis
Hoc viuo eſt auſus perdere nemo ſuis.
Pòſt miſeri ſacrum ſtatuerunt perdere corpus,
Vertit in authores ſed Deus arma ſuos.
Vertat & vſque precor, Reginam protegat vſque
Talibus Armigeris, cœlitibuſque ſuis.
Armiger excellens Ioannes nomine Vaughan
Et pius, et prudens, & venerandus homo.
Ergo à conſilijs regni Borealibus huius,
Inclyta conſilijs præſtitit acta ſuis.

Ergo

Georgij Coryati.

Ergo tibi charus Domina ô clariſſima Kneuet,
Coniugii iunxſti quem tibi iure virum:
Tam benè qui vixit mortis benè finiit horam,
Hic etiam aduerſa parte ſepultus adeſt.
Hic Gulielme iaces Rowlandi maxima proles,
Spes patriæ, ac patrui, ſpes quoque prima Patris.
Quem citò præreptum præclara inſignia, virtus
Inclyta, mens fœlix, cælica vita beant.
Et ſi forma viris commendet vt aurea virtus,
Huic Phœbi facies, corpus Alexis erat.
Nobilibuſque virus ſi laus placuiſſe, Cecilio
Eſt tua laus Domino perplacuiſſe tuo.
At Rowlande Pater, Ioannes Patrue Vaughan
(Quos priùs hic tumuli condecorauit honos)
Nunc claro iuncti nato, claroque nepoti
In ſuperæ æterni viuitis arce Dei.

G. C.

THOMAS CORIATE,

TRAUELLER for the ENGLISH WITS:

(GREETING)

From the Court of the Great Mogvl, Reſident at the Town of Aſmere, in Eaſterne India.

Loe heere the wooden Image of our wits;
Borne, in firſt trauaile, on the backs of Nits;
But now on Elephants, &c.
O, what will he ride, when his years expire?
The world muſt ride him; or he all will tire.

To the READER.

THree years (poore Countrimen that haue not trauaild)
And ſome odde daies, in *Odde-combs* grace and yours,
I haue enricht my feete (though ſomething grauaild)
With meaſuring millicents of Townes and Towres.
And yet I ſweare, my head is nothing full
But rather empty of ſuch things as fit
One that makes nothing of the Great *Mogul*,
But farre beyond, or wide, as farre as it
Is from my *Od-combe*. Meane to trauaile ſtill,
Till I haue equald in ſome ſeauen yeares more
The wiſe *Vlyſſes*; for of him, my will
Wants nought in wit, but ſeauen yeares and ſome ſcore
Of fooliſh dayes; of which, I hope to ſpend
Ten millions more: For all my life ſhall be
Endeard to that moſt lou'd, moſt fortunate end,
And to bring honor, to my Land and Ye.
But do not long for me too ſoone; or doubt,
As doth my mother; who doth wiſh I heare,
To haue me there, though in a ſhitten clout;
Though I not tred out my *Vlyſſian* yeares.
For who can purchaſe wiſedome? Ten yeares? No,
Before I get it, I will go, and go.

His Parallel with Eraſmus.

Eraſmus did in praiſe of folly write;
And *Coryate* doth in his ſelfe-praiſe endite,

To

To the Right Honourable

Sir EDWARD PHILLIPS,

Knight, and Maiſter of the Rolles,

At his houſe in Chancery-Lane, or Wanſtead.

From the Court of the moſt mighty Monarch, the Great Mogul, reſident in the Towne of Aſmere, in the Eaſterne India. *Anno* 1615.

Right Honourable,

I AM perſwaded, that if euer any accident worthy of admiration euer happened vnto your honor in al your life time, it will be the receiuing of this preſent Letter, from me out of the Eaſterne *India*: yet perhaps it will ſeeme vnto you ſo wondrous, that I beleeue you will doubt whether this be the true hand-writing of your once *Odcombian* Neighbor, *Thomas Coryate*. But your Honour may ſoone very infallibly and apparantly perceiue it to be true; partly by the forme of the ſtyle, which is iuſt anſwerable to that manner of ſpeech that you haue heard and obſerued in me, ſometimes in my Linſie-woolſie Orations; and ſometimes in my extrauagant diſcourſes: and partly by the teſtimony of the bearer heereof, M. *Peter*

Rogers, Miniſter at the time of his being in *India*, to the Engliſh Merchants reſident at the Court of the moſt puiſſant Monarch the great *Mogul*, at a town called *Aſmere*; whoſe comfortable and ſweet company I enioyed at the ſame Court, about the ſpace of foure Moneths.

Now, though there hath itched a very burning deſire in me, within theſe few yeares, to ſuruay and contemplate ſome of the chiefeſt parts of this goodly Fabricke of the World, beſides mine owne natiue Country: yet never did I thinke it would haue broken out to ſuch an ambitious vent, as to trauell all on foote from *Ieruſalem*, ſo farre as the place where I wrote this Letter.

Howbeit ſince Fortune, or rather (to ſpeake more properly, in vſing a Chriſtian word) the prouidence of the Almighty, (for *Fatuus eſt*, S. *Auguſtine* ſaith, *qui fato credit*) hath ſo ordained, that I ſhould ſecurely paſe ſo far into the Orientall world, with al humilitie vpon the bended knees of my hart, I thank my Creator and mercifull redeemer, Ieſus Chriſt, (whoſe Sacroſanct Sepulcher I haue viſited and kiſſed, *terque quaterque* in *Ieruſalem*,) and do very much congratulate mine owne happines, that he hath hitherto endued mee with health, (for in all my trauels ſince I came out of England, I haue enioyed as ſound a conſtitution of body, and firme health, as euer I did ſince I firſt drew this vitall ayre) libertie, ſtrength of limbs, agilitie of foot-manſhip, &c.

Neither

Neither do I doubt, but that your Honour it ſelfe will likewiſe congratulate the felicitie of our *Sommerſetſhire*, that in breeding me, hath produced ſuch a traueller, as dooth for the diuerſitie of the Countries he hath ſeene, and the multiplicitie of his obſeruations, farre (I beleeue) out-ſtrippe anie other whatſoeuer, that hath beene bred therein ſince the bleſſed Incarnation of our Sauior. Yea, I hope my generall country of *England*, ſhall one day ſay that *Odde-combe*, for one part of the word, may truelie be ſo called: (for *Odde-Combe* conſiſteth of two words, odde, and combe, which latter word in the olde Saxon tongue ſignifieth beſides the vertical point of a cocks head, the ſide of a Hill, becauſe the eaſt ſide of the hill whereon *Od-combe* ſtandeth is very conſpicuous, and ſeene aſar off in the Country Eaſtward) for breeding an odde man, one that hath not his peere in the whole kingdome to match him.

Three yeares and ſome odde dayes I haue ſpent already, in this ſecond peregrination, and I hope with as much profite (vnpartially will I ſpeake it of my ſelfe, without any ouer-weening opinion, to which moſt men are ſubiect) both for learning foure Languages more, then I had when I left my Country: viz. *Italian*, *Arabian*, *Turkiſh* and *Perſian*; and exact viewing of diuers of the moſt remarkeable matters of the Vniuerſe; together with the accurate deſcription thereof, as moſt of my Countrimen that are now abroad. Yet ſuch is my

inſatiable greedineſſe of ſeeing ſtrange countries: which exerciſe is indeede the very Queene of all the pleaſures in the world, that I haue determined (if God ſhall ſay Amen) to ſpend full ſeuen yeares more, to the ende to make my voyage anſwerable for the time to the trauels of *Vlyſſes*; and then with vnſpeakable ioy to reuiſite my Country; which I will euer entitle (notwith-ſtanding all the goodly Regions that I haue ſeene in my two perambulations) with the ſtile of the true *Canaan* of the world, that flowes with Milke and Hony. Onely wiſh me good ſucceſſe, I beſeech your Honour, as I will from my heart, to you and all your familie; hoping to ſalute you after the finall cataſtrophe of my exoticke wanderings; when you ſhall bee in the great climacterical year of your age; you being about fifty three, if my coniecture doth not faile mee, when I tooke my leaue of you: a thing verie likely by the merciſull goodneſſe of God. For your Father, that was my godfather, who impoſed vpon me the name of *Thomas*, liued more then eightie yeares.

Honourable Sir, take it not, I beſeech you, for a diſcourteſie, in that I write nothing in this Letter of my paſt trauels. I am certaine, that a Letter which I haue written to M. *Whitaker*, your learned and elegant Secretary, wherein I haue compendiouſlie diſcourſed of ſome of my obſeruations in *Aſia*, will quicklie come to your hands, at leaſt if he remaineth ſtill in your ſeruice; therfore it would be

ſuperfluous

ſuperfluous to haue repeated the ſame things. Dutie ioyned with the recordation of the manifold benefits, and ſingular fauours I haue receiued from you, hath enjoyned mee to ſend this Letter to your Honour, from this glorious Court of the *Mogul*; wherein ſeeing I relate not the ſingularities I haue ſeene in thoſe Orientall Regions, I will deſiſt to be farther tedious; humbly recommending your Honour, and vertuous Lady, your well-beloued Sonne and Heire-apparent, Sir *Robert* (to whom I haue written a few times alſo) and his ſweet Lady; M. *Martin* alſo, M. *Chriſtopher Brooke*, whom I thanke ſtill for his no leſſe elegant then ſerious verſes: M. *Equinoctiall Paſticruſt* of the middle Temple, M. *William Hackwell*, and the reſt of the worthy gentlemen frequenting your Honourable table, that fauour virtue, and the ſacred Muſes, to the moſt Heauenly Clientele of the eternal *Iehouah*.

Your Honors moſt obſequious Beadſman,

THOMAS CORYATE.

From the Court of the great Mogul, reſident in the Towne of Aſſnere in the Eaſterne India, on Michaelmas day; Anno 1615.

I beſeech your Honour to ſpeake courteouſly to this kind Miniſter M. *Rogers* for my ſake; for he euer ſhewed himſelfe very louing vnto me.

Moſt

Moſt deare and beloued Friend,

Maiſter L. W.

animæ dimidium meæ.

From the Court of the moſt mighty Monarch, called the Great Mogul, reſident in the Towne of Aſmere, in the Orientall India. Anno 1615.

COrdiall ſalutations in the Author of Saluation, Ieſus Chriſt; where I writ vnto you laſt, I remember wel; euen from *Zobah*, as the Prophet *Samuel* calleth it (2 *Booke* 8. *chap. ver.* 3) that is, *Aleppo*, the principall *Emporium* of all *Syria*, or rather of the Orient world; but when, in trueth I haue forgotten, for I keepe not coppies of my Letters, as I ſee moſt of my Country men doe, in whatſoeuer place of the worlde I find them. Howbeit, if my coniecture doe not much faile me, I may affirme that it was about xv. moneths ſince, about a month after I returned vnto *Aleppo* from *Ieruſalem*, after which time, I remained there three months longer, and then departed therehence in a Carauan into *Perſia*, paſſing the noble riuer **Euphrates* (the cheefeſt

* Gen. 2. 10.

of

of all that irrigated Paradiſe, wherehence, as from their original the three other riuers were deriued) about foure dayes iourney beyond *Aleppo:* on the farther ſide of which, I entered *Meſopotamia*, alias *Chaldea*, for the *Euphrates* in that place diſterminateth *Syria* and *Meſopotamia*. Therehence I had two dayes iourney to *Vr* of the * *Chaldeans*, where *Abraham* was born, a very delicate and pleaſant Ciſtie. There I remained foure dayes, but I could ſee no part of the ruines of the houſe, wher that faithful ſeruant of God was borne, though I much deſired it. From thence, I had foure dayes iourney to the riuer *Tigris*, which I paſſed alſo; but in the ſame place where I croſſed it, I found it ſo ſhallow, that it reached no higher then the calfe of my legge: for I waded ouer it afoot. Now I wel perceiue by mine occular experience, that *Chaldea* is named *Meſopotamia*, for that it is incloſed with the foreſaid riuers. *Traiecto Tigride*, I entred *Armenia* the greater: After that, *Media* the lower, and reſided ſix dayes in the *Metropolis* therof, heretofore called *Echatana*, the ſommer ſeate of *Cyrus* his Court, a City eftſoone mentioned in the Scripture, now called *Tauris*: more wofull ruines of a City (ſauing that of *Troy* and *Cyzicum* in *Natolia*) neuer did mine eies beholde: when I ſeriouſly contemplated thoſe ἰρὰ πάθια, the doleful teſtimonies of the Turkiſh deuaſtations, I called to minde *Ouids* verſe.

* Gen. 11. 28.

Ludit

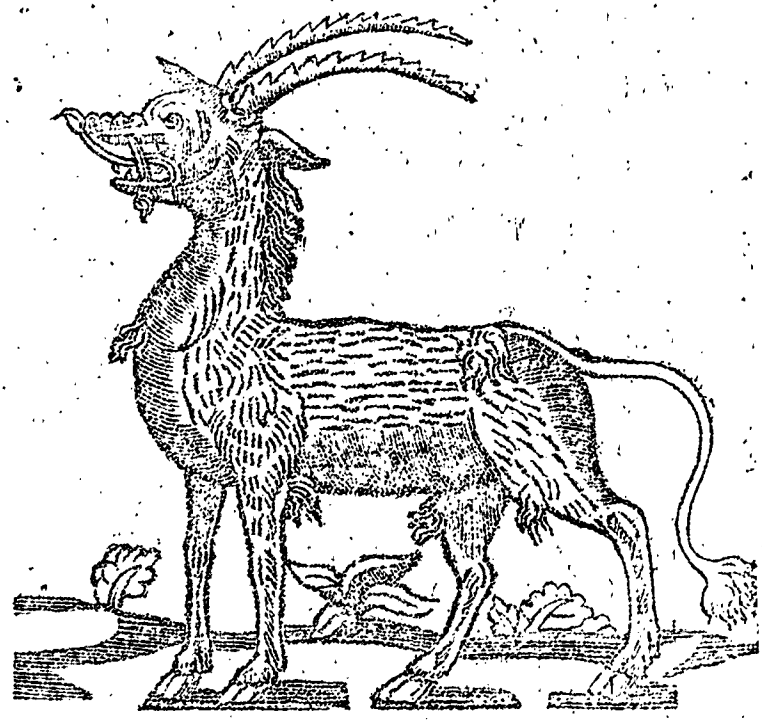
Ludit in humanis diuina potentia rebus.
And that of *Hesiod*,

Ταδὲ ὑπέρτερα νέρτερα θήσει ζεὺς ὑψιβρεμέτης.

From that, I had two daies iourney to a Citty that in *Strabos* time was called *Arsacia* in *Media* the higher, now *Casbin*, once the royall seate of the *Tartarian* Princes, foure daies iourny from the *Caspian* sea. From *Casbin*, I had twenty three daies to *Spahan* in *Parthia*; the place of residence of the *Persian* King. But at my being there, he was in the Countrey of *Gurgistan*, ransacking the poor Christians ther with great hostility, with fire and sword. There I remained two months, and so with a Carauan trauelled into the Easterne *India*, passing foure months and odde daies, in my trauell betwixt that (through part of the true *Persia*, and a large tract of the noble and renowned *India*) and the goodly city of *Labore* in *India*, one of the largest Cities of the whole vniuerse. For it containeth at the least sixteene miles in compasse, and exceedeth *Constantinople* it selfe in greatnesse: but a dozen dayes before I came to *Labore*, I passed the famous Riuer *Indus*, which is as broad againe as our *Thames* at *London*, and hath his originall out of the Mountaine *Caucasus*, so much ennobled by the ancient both Poets and Historiographers, *Greek* and *Latine*; which *Plato* for curiosity sake, in his trauelles of these parts went to see. It lyeth not farre from that vpon the Confines of *Scythia*, now called *Tartaria*: My selfe also conceiuing some hope of

seeing

ſeeing it before my finall farewel of *India*. I had almoſt forgotten one memorable matter to impart vnto you: About the middle of the way, betwixt *Spahan* and *Lahore*, iuſt about the Frontiers of *Perſia* and *India*, I met Sir *Robert Sherley*, and his Lady, trauailing from the court of the *Mogul*, (where they had beene verie graciouſly receiued, and enriched with preſents of great value) to the King of *Perſia's* Court; ſo gallantly furniſhed with all neceſſaries for their trauiles, that it was a great comfort vnto me to ſee them in ſuch a flouriſhing eſtate. There did he ſhew mee to my ſingular contentment, both my Bookes neatly kept; and hath promiſed me to ſhew them, eſpecialy mine *Itinerarie*, to the Perſian King; and to interpert vnto him ſome of the principall Matters in the Turkiſh tongue, to the end I may haue the more gracious acceſſe vnto him after my returne thither. For through *Perſia* I haue determined (by Gods helpe) to returne to *Aleppo*. Beſides, other rarities that they carried with them out of *India*; they had two Elephants, and eight Antlops, which were the firſt that euer I ſaw: but afterwards, when I came to the *Mogals* Court, I ſawe great ſtore of them. Theſe they meant to preſent to the *Perſian* King. Both he and his Lady vſed me with ſingular reſpect, eſpecially his Lady, who beſtowed forty ſhillings vpon me in *Perſian* mony; and they ſeemed to exult for ioy to ſee mee, hauing promiſed me to bring mee in good grace with the *Perſian* king, and that they/



they will induce him to beſtow ſome Princely benefit vpon me: this I hope will be partly occaſioned by my booke, for he is ſuch a iocond Prince, that he will not be meanlie delighted with diuers of my facetious hieroglyphicks, if they are trulie and genuinely expounded vnto him. From the famous Citie of *Lahore*, I had twentie daies iourney to another goodly Citie called *Agra*, through ſuch a delicate and euen tract of ground, as I neuer ſaw before; and doubt whether the like bee to be found within the whole circumference

of

of the habitable world. Another thing alſo in this way, beeing no leſſe memorable then the plaineneſſe of the ground; a row of Trees on each ſide of this way where people doe trauell, extending itſelfe from the townes end of *Lahore*, to the townes end of *Agra*; the moſt incomparable ſhew of that kinde, that euer my eies ſuruaied. Likewiſe wheras ther is a Mountaine ſome ten daies iourney betwixt *Lahore* and *Agra*, but verie neere ten miles out of the way on the left hand: the people that inhabite that Mountaine, obſerue a cuſtome very ſtrange, that all the brothers of any familie, haue but one and the ſelfe ſame wife: ſo that one woman ſometimes doth ſerue ſix or ſeuen men: the like whereof I remember I haue read in *Strabo*, concerning the Arabians that inhabited *Arabia felix*. *Agra* is a verie great Citie, and the place where the *Mogul* did alwaies (ſauing within theſe two yeares) keepe his Court; but in euerie reſpect much inferior to *Lahore*. From thence to the *Moguls* Court I had ten daies iourney, at a Towne called *Aſmere*, where I found a Cape Merchant of our Engliſh men, with nine more of my Countrimen, reſident there vpon termes of Negotiations, for the right worſhipfull Company of Merchants in London that trade for Eaſt India. I ſpent in my iourney betwixt *Ieruſalem* and this *Moguls* Court, fifteene moneths and odde daies: all which way I trauerſed afoot, but with diuers paire of ſhooes, hauing beene ſuch a Propate-

ticke, (I will not cal myſelfe a Peripateticke, becauſe you know it ſignifieth one that maketh a perambulation about a place, περιπατέω ſignifying to walk about) that is, a walker forward on foote, as I doubt whether you euer heard of the like in your life: for the totall way betwixt *Ieruſalem* and the *Moguls* court, containeth two thouſand and ſeauen hundred Engliſh miles. My whole perambulation of this Aſia the greater, is like to be a paſſage of almoſt ſixe thouſande miles, by that time that in my returne backe thorough Perſia, afterward alſo by *Babylon* and *Niniuie*, I ſhall come to *Cairo* in *Egypt*, and from that downe the *Nylus* to *Alexandria*, there to be one daie (by Gods helpe) imbarqued for Chriſtendome; a verie immenſe dimenſion of ground.

Now I am at the *Moguls* Court, I thinke you would be glad to receiue ſome narration thereof from mee, though ſuccinctly handled: for I meane to be very compendious, leſt I ſhold otherwiſe preoccupate that pleaſure which you may hereafter this, reape by my perſonall relation thereof. This preſent Prince is a verie worthy perſon, by name *Selim*, of which name I neuer read or heard of any more then one Mahometan King, which was *Sultan Selim* of *Conſtantinople*, that liued about eightie yeares ſince; the ſame that conquered *Ieruſalem*, *Damaſcus*, *Aleppo*, *Cairo*, &c. adding the ſame to the *Turkiſh* Empire. He is fiftie three yeares of age, his natiuitie daie hauing beene celebrated with wonderfull pompe ſince my arriuall

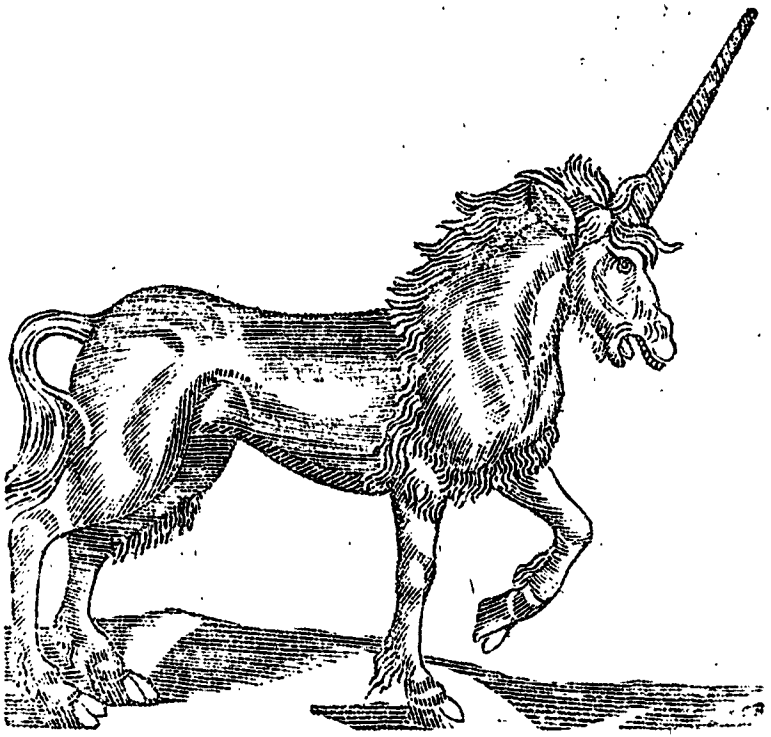
arriuall here: for that daie he weighed himſelfe in a paire of golden Scales, which by great chance I ſaw the ſame day (a cuſtome that he obſerueth moſt inuiolablie euery year) laying ſo much golde in the other ſcale as conteruaileth the weight of his body, and the ſame he afterward diſtributed to the poore. He is of complexion neither white nor blacke, but of a middle betwixt them: I know not how to expreſſe it with a more expreſſiue and ſignificant ephitheton then Oliue: an Oliue colour his face preſenteth: he is of a ſeemelie compoſition of bodie, of a ſtature little vnequall (as I gueſſe not without grounds of probabilitie) to mine, but much more corpulent then my ſelfe. The extent of his Dominion is verie ſpacious, beeing in circuite little leſſe then foure thouſand Engliſh miles, which verie neere anſwereth the compas of the Turks territories: or if any thing be wanting in geometricall dimenſion of ground, it is with a great pleonaſme ſupplied by the fertility of his ſoyle: and in theſe two thinges hee exceedeth the Turks, in the fatneſſe (as I haue ſaid) of his Land, no part of the world yeelding a more fruitfull veine of ground, then all that which lieth in his Empire, ſauing that part of Babylonia, where the terreſtiall Paradiſe once ſtoode: whereas a great part of the Turkes Land is extreme barren and ſterill, as I haue obſerued in my peregrination thereof, eſpecially in Syria, Meſopotamia and Armenia; many large portions thereof beeing ſo

wonderfnl fruiteleſſe, that it beareth no good thing at all, or if any thing, there *Infelix lolium et ſteriles dominantur auenæ.*

Secondly, in the coniunction and vnion of all his Territories, together in one and the ſame goodly continent of India, no Prince hauing a foote of land within him. But many parcels of the Turkes Countries are by a large diſtance of ſeas and otherwiſe diuided aſunder. Again, in his Reuenue he exceedeth the Turk and the Perſian his Neighbour by juſt halfe: for his Reuenues are fortie millions of Crownes of ſixe ſhillings value, by the yeare: but the Turkes are no more then fifteene millions, as I was certainly informed in Conſtantinople; and the Perſians fiue millions *plus minus*, as I heard in Spahan. It is ſaide that he is vncircumciſed, wherein he differeth from all the Mahometan Princes that euer were in the world.

Hee ſpeaketh very reuerently of our Sauiour, calling him in the Indian tongue, *Iſazaret Eeſa*, that is, the great Prophet, Ieſus: and all Chriſtians, eſpeciallie vs Engliſh, he vſeth ſo beneuolently, as no Mahometan Prince the like. Hee keepeth abundance of wilde Beaſts, and that of diuers ſorts, as Lyons, Elephants, Leopards, Beares, Antlops, Vnicornes; whereof two I haue ſeene at his Court, the ſtrangeſt beaſts of the world: they were brought hither out of the Countrie of *Bengala*, which is a kingdome of moſt ſingular fertilitie within the compaſſe of his Dominion, about

foure



foure moneths iourney from this, the midland parts thereof being watered by diuers channels of the famous *Ganges*, which I haue not as yet ſeene, but (God willing) I meane to viſite it before my departure out of this Countrie, the neereſt part of it beeing not aboue twelue daies iourny from this Court. The King preſenteth himſelfe thrice euery daie without faile to his Nobles, at the riſing of the Sunne, which he adoreth by the eleuation of his hands; at noone, and at fiue of the clocke in the euening: but he ſtandeth in a roome aloft, alone

by him ſelfe, and looketh vppon them from a window that hath an embroidered ſumptuous couerture, ſupported with two ſiluer pillaſters to yeeld ſhaddowe vnto him. Twice euery weeke, Elephants fight before him, the braueſt ſpectacle in the worlde: many of them are thirteene foot and a halfe high; and they ſeeme to iuſtle together like two little Mountaines, and were they not parted in the middeſt of their fighting by certaine fire-workes, they would exceedingly gore and cruentate one another by their murdering teeth. Of Elephants the King keepeth three thouſand in his whole Kingdome at an vnmeaſurable charge; in feeding of whom, and his Lyons, and other Beaſts, he ſpendeth an incredible maſſe of money, at the leaſt ten thouſand pounds ſterling a day. I haue rid vpon an Elephant ſince I came to this Court, determining one day (by Gods leaue) to haue my picture expreſſed in my next Booke, ſitting vpon an Elephant. The King keepeth a thouſand women for his owne body, whereof the chiefeſt (which is his Queene) is called *Normal*. I thinke I ſhall here after this ſend another Letter vnto you, before my departure out of this Countrey, by a worthy man, which is the Miniſter and Preacher of our Nation in this place, one M. *Peter Rogers*, a man to whom I am exceedingly obliged for his ſingular offices of humanity exhibited vnto mee. Pray vſe him kindly for my ſake; hee vnderſtanding, that there is a certaine yong Gentleman, called Maiſter *Charles Lancaſter*, that

that ſerueth the M. of the Rolles, intreated me to deſire you to recommend him very kindly vnto him. Our Cape-Merchants name is M. *William Edwards*, an honeſt gentleman, that vſeth me with verie louing reſpect. Dear M. L. W. conueigh theſe twoe letters that I haue ſent to you to the parties to whom they are directed: my poore mother and mine vncle *Williams*. You may do me a kinde office to deſire him (with ſuch conuenient termes and patheticall perſwaſions as your diſcretion

ſhall dictate and ſuggeſt vnto you) to remember me as his poore induſtrious peregrinating kinſeman, neereſt vnto him in blood of all the people in the world; to remember me I ſay, with ſome competent gratutie, if God ſhould call him out of the world before my returne into my natiue Countrie. I praie you if hee be liuing, and doth vſe to come to London as he was wont to doo, that you would deliuer my Letter to him with your owne hands, and not ſend it vnto him. You may remember to relate this vnto your friends, that I will now mention as a matter verie memorable; I ſpent in my ten moneths trauels betwixt *Aleppo* and the *Moguls* Court, but three pounds ſterling, yet fared reaſonable well euery daie; victuals beeing ſo cheape in ſome Countries where I trauelled, that I oftentimes liued competentlie for a pennie ſterling a day: yet of that three pound I was couſened of no leſſe than ten ſhillings ſterling, by certaine lewde Chriſtians of of the Armenian Nation: ſo that indeed I ſpent but fiftie ſhillings in my ten moneths trauailes. I haue beene in a Citie in this Countrie, called *Detee*, where *Alexander* the great ioyned battell with *Porus*, King of *India*, and conquered him; and in token of his victorie, erected a braſſe pillar, which remaineth there to this day. Pray remember my humbleſt ſeruice to the right Honourable, your Maiſter of the Rolles. *Si ſuperat q; et veſcitur aura ætherea, nec adhuc crudelibus occubat vmbris.* And to Sir *Robert Phillips*, once

my

my *Mecænas*, but how affected to me at this time I know not: pray tell them that I meane to write to each of them before my departure out of *India*: remember my duty alſo to their right vertuous Ladies. About foure yeares hence looke for me, but not before. For if God grant me life and health, I meane to make it a voyage of full ſeauen yeares before I come home, whereof three are already ſpent. Commend me alſo I pray you to M. *Martin*, though at a mans houſe in *Woodſtreet*, he vſed mee one night verie peruerſly before I came away: but you ſee that my being at Ieruſalem dooth make me forget many iniuries. Commend mee likewiſe to Maiſter *H. Holland*, and *Inigo Iones*: at this time I haue many Irons in the fire; for I learne the *Perſian*, *Turkiſh*, and *Arabian* tongues, hauing already gotten the *Italian* (I thank God.) I haue bene at the *Moguls* Court three moneths already, and am to tarry heere (by Gods holy permiſſion) fiue moneths longer, till I haue gotten the foreſaide three tongues, and then depart herehence to the *Ganges*, and after that, directly to the *Perſian Court*.

Your aſſured louing Friend till death,

Thomas Coryate.

From

From the Court of the Great Mogul, reſident at the Towne of Aſmere in the Eaſtern India, *on Michaelmas day. Anno* 1615.

I Do enioy at this time as pancraticall and athleticall a health as euer I did in my life: and ſo haue done euer ſince I came out of England, ſauing for three dayes in *Conſtantinople*, where I had an Agúe, which with a little letting blood was clean baniſhed, thé Lord be humbly thanked for his gracious bleſſing of health that he hath giuen vnto mee. I was robbed of my money both golde and ſiluer (but not all, by reaſon of certaine clandeſtine corners where it was placed) in a Cittie called *Diarbeck* in *Meſopotamia*, the Turks countrey, by a *Spaheé* as they call him, that is, one of the horſemen of the great Turke; but the occaſion and circumſtance of that misfortune, would be too tedious to relate. Notwithſtanding that loſſe, I am not deſtitute of money I thanke God. Since my arriuall heere, there was ſent vnto this King one of the richeſt preſents that I haue heard to be ſent to any Prince in all my life time: it conſiſted of diuers parcels; one beeing Elephants, whereof there were thirtie one, and of thoſe two ſo gloriouſly adorned, as I neuer ſawe the like, nor ſhal ſee the like again while I liue. For they wore foure chaines about ther bodies all of beaten gold: two chains about their legges of the ſame; furniture for their buttocks of pure gold: twoe Lyons vpon their heads of the like gold:

gold: the ornaments of each, amounting to the value of almoſt eight thouſand pound ſterling: and the whole Preſent was worth ten of their Leakes, as they call them; a Leak being ten thouſand pound ſterling: the whole, a hundred thouſand pounds ſterling. Pray commend me to M. *Protoplaſt*, and all the Sireniacall gentlemen, to whom I wrote one Letter from *Aleppo*, after my being at *Ieruſalem*; and another I intend to write before my going out of *Aſia*. Their moſt elegant and incomparable ſafe-conduct that they haue graciouſly beſtowed vpon me, I haue left at *Aleppo*, not hauing made any vſe of it as yet, neither ſhall I in all my peregrination of *Aſia*; but when I ſhall one day arriue in Chriſtendome, it will be very auailable to me. I haue heere ſent unto you the coppy of certaine facetious verſes, that were lately ſent to me to this Court, from one of my Countrimen, one M. *Iohn Browne*, a Londoner borne, now reſident with diuers other Engliſh Merchants, at a Citie in *India*, 500 miles from the place where I abide, called *Amadauers*, about ſixe dayes iourney from the Sea; who vnderſtanding of my arriuall at this Court, and of my tedious pedeſtriall peregrination all the way from *Ieruſalem* hither; vnderſtanding it I ſay, by Latine and Italian Epiſtles, that upon a certaine occaſion I wrote to ſome of that company, made theſe pretty verſes, and ſent them me. You may reade them to your friends if you thinke fit, and eſpecially to the Sireniacall gentlemen;

for

for they are elegant and delectable. The ſuperſcription of his Letter was this: To the painefull gentleman, M. *Thomas Coryate:* The title within prefixed before the verſes this:

To the Odcombian wonder, our laborious Countriman, the generous Coryate.

THE VERSES.

What though thy *Cruder* trauels were attended
With baſtinadoes, lice, and vile diſgraces?
Haue not thy glorious acts thereby aſcended
Great Brittaines ſtage, euen to Princes places,
Led on in triumph by the nobleſt ſpirits
That euer deignd to write of anies merits?

If then for that they did aduance thy fame,
How will they ſtrive to adde vnto thy glory,
When thou to them ſo wondrouſly ſhalt name
Thy weary ſoot-ſteps and thy Aſian ſtory?
No doubt more ripe (as neerer to the Sunne)
Then was that firſt that in the cold begun.

Then reſt a while, and to thy taſke againe,
Till thou has throughly trod this Aſian round,
Which yet ſo many Kingdomes doth containe
As *Dackon*, where the Diamond is found;
And *Biſnagar*, *Narſinga*; and if you be
Not weary yet, in *Zeilan* ſeeke the Rubie.

Then could I wiſh you ſaw the *China* Nation,
Whoſe policie and art doth farre exceed
Our northern climes: and here your obſeruation
Would Noueliſts and curious Artiſts feede
With

With admiration. Oh, had I now my wiſhes,
Sure you ſhold learn to make their *China* diſhes.

But by the way forget not * *Gugurat*,
The Lady of this mighty Kings Dominion:
Viſite *Baroch*, *Cambaia*, and *Surat*,
And *Amdauar*; all which in my opinion
Yeeld much content; & then more to glad yee,
Weele haue a health to al our friends in § *Tadee*.

Then croſſe to *Arab*, † happieſt in diviſion;
But haue a care (at *Mecca* is ſome danger)
Leſt you incurre the pain of circumciſion,
Or *Peter*-like, to Chriſt do ſeeme a ſtranger.
From thence to *Egypt*, where the famous *Nile*
And *Memphis* will detaine your eyes a while.

This done, at *Alexandria* ſeeke your paſſage
For *Englands* happy ſhores, wher *How* & *Mundy*
Will ſtriue to make your trauels out-laſt age,
So long as ſtand their Annals of our Country.
For *Mandeuill* wil come of thee farre ſhort,
Either of trauell, or a large report.

YET one Poſt-ſcript more by way of a *Corollary*, and ſo with the ſame, beeing the fourth and the laſt, I will adde the finall vmbilicke to this tedious Engliſh-Indian Epiſtle. I haue written out two ſeuerall cop-

* A goodly Prouince in *India*, three hundred miles from hence.

§ A kinde of wine vſed in that part of *India*.

† He meaneth *Arabia Fœlix*.

pies

pies of theſe verſes, and included them within the Letters, which I haue intreated you to diſtribute for me, but ſo that the Letters are not ſealed vpon them; onely they lie looſe within the Letters, therefore they are ſubiect to loſing, except you haue an extraordinary care of them. Wherefore I intreate you to deliuer that to mine Vnkle with your owne hands, if he be in London, or to conueigh it to him by ſuch a one as will not loſe that looſe paper of verſes. The like care I deſire you to haue of that to my mother, and to ſend it vnto her by ſome other man than a Carrier, if you can iet with ſuch an opportunity: for in truth I am afraide the carrier wil loſe the incloſed paper. Pray take aduice of ſome of the M. of the Rolles his people that are to ride to *Euil.* Pray remember my commendations with all reſpect to M. *Williams* the goldſmith and his wife; and to *Beniamin Iohnſon*, and to reade this letter to them both: likewiſe to miſtris *Elizabeth Balch*, if ſhee continueth with your Lady.

One appendix more, and ſo an end. There happened betwixt the day of the writing of this Letter, and the day of ſealing it vp, a memorable occurrent not to bee omitted. Wee receiued newes at this Court the ninth day after the writing of this Letter (for nine daies it was vnſealed) being the eight of October, of the arriuall of foure goodly Engliſh ſhips, at the hauen of *Surat* in *India*, and in the ſame, of a very generous and worthy Engliſh

Engliſh Knight, a deare friend of mine, Sir *Thomas Rowe*, to come to the Court with ſome mature expedition, as an Ambaſſadour from the right worſhipfull company of London Merchants that trade for *India*: he cometh with Letters from our King, and certaine ſelected preſents of good worth from the company; amongſt the reſt, a gallant Caroch, of 150 pounds price. Alſo there came with him 15 ſeruants, al Engliſhmen. Forty daies hence at the fartheſt we expect (θεοῦ διδόντος) his arriuall at this Court. This newes doth refocillate (I will vſe my old phraſe ſo well knowne to you) my ſpirits; for I hope he will vſe me graciouſly, for old acquaintance ſake.

TO THE

HIGH SENESCHALL

OF

The Right Worſhipfull Fraternity of SIRENIACAL GENTLEMEN,

That meet the firſt Fridaie of euery Moneth, at the ſigne of the Mere-Maide in Bread-ſtreete in London, giue theſe:

From the Court of the Great Mogul, reſident at the Towne of Aſmere, in the Eaſterne India.

RIGHT Generous, Iouiall, and Mercuriall Sirenaicks; I haue often read this greeke Prouerb, χεὶρ χεῖρα νίπτει, that is, one hand waſheth another, and in Latine *Mulus mulum ſcabit*, one Mule ſcratcheth another; by which the Ancients ſignified, that courteſies done vnto friends, ought to bee requited with reciprocall offices of friendſhip. The ſerious conſideration hereof, dooth make me to call to mind that incomparable elegant ſafe-conduct, which a little before my departure from England, your Fraternity with a general ſuffrage gaue me for the ſecurity of my future peregrination, concinnated by the pleaſant wit of that inimitable artizan of ſweet elegancy, the

moytie

moytie of my heart, and the quondam Seneſchall of the nobleſt ſociety, M. L. W.

Therefore ſince it is requiſite that I ſhould repay ſome-what for the ſame, according to the lawes of humanity: Such a poore retribution as I ſent vnto you from *Aleppo*, the Metropolitan City of *Syria*, by one M. *Henry Allare* of *Kent*, my fellowe-pilgrime therehence to *Ieruſalem*; I meane a plaine Epiſtle, which I hope long ſince came vnto your hands. I haue ſent vnto you by a man no leſſe deare vnto mee then the former, one M. *Peter Roger's*, a Kentiſhman alſo, from the moſt famigerated Region of all the Eaſt, the ample and large India: aſſuring my ſelfe, that becauſe I am not able to requite your loue with any eſſentiall gratulations, other then verball and ſcriptall, you wil as louingly entertaine my poore Letters, beeing the certaine manifeſtation of an ingenuous minde, as if I ſhould ſend vnto you the mineall riches or drugges of the noble Country.

Thinke it no wonder I pray you, that I haue made no vſe in all this ſpace ſince I left my natiue Country, of the ſuper excellent *Commeate*; for I haue ſpent all my time hitherto in the Mahometan Countries, and am like to ſpend three yeares more in theſe Muſſelman (as they call them) Regions of Aſia, after of Europe, before I ſhal ariue in Chriſtendome. For this cauſe I left it in Aleppo, with my Countrimen, there to receiue it from them againe, after that I ſhall haue

ended my Indian and Perſian perambulation: and therehence to carrie it once more to *Conſtantinople*, and that by the way at *Iconium Niceæ*, *Nicomedia* and in the countrie of *Natolia*, a iournie of forty daies. From that finally through the heart of *Greece* by the Cities of *Athens*, *Thebes*, *Corinth*, *Lacedæmon*, *Theſſalonica*, and to the Citie of *Ragouze*, hertofore *Epidaurus*, ſo ſacred for the image of *Aeſculapius*, in the countrie of *Sclauonia*, once called *Illyricum*; from thence I haue three daies iourney to the ineſtimable Diamond ſet in the Ring of the Adriatique gulfe, (as once I ſaid in the firſt harrangue that euer I made to Prince *Henry* of bleſſed memory, tranſlated ſince my departure from London, from the terreſtriall Tabernacles, to the cœleſtial habitations) venereous *Venice*, the ſoueraign Queen of the *Mare ſuperum*, if the great Iehouah ſhall be ſo propitious vnto mee, as to grant mee a proſperous arriuall in that noble Cittie, I will there beginne to ſhew your ſafe conduct, and to decantate, yea and blazon your praiſes for the ſame: and after in euery other place of note, vntill I ſhall arriue in glorious *London*, communicate it to the moſt polite, with that the Cities will yeeld, thorough which my laborious feet ſhall carry mee, it would be ſuperuacaneous to commemorate vnto you the almoſt incredible extent of Land I trauerſed from *Ieruſalem* to the Court of the great *Mogul* in *India*, where I now reſide; with the variable Regions and Provinces interiacent betwixt

twixt them, and the manifold occurrences and obſeruations of ſpeciall worke in this vaſte tract: for it wold be ſuch a faſtidious diſcourſe, that it could not be wel comprehended in a large ſheete of paper: but M. *W.* I hope will not faile to import vnto you in a few compendious Relations, which I haue acquainted him with, in a particular Letter to himſelfe: of which, if I ſhould haue written againe to you, it would haue proued *Crambe bis Cocta*. The Gentleman that bringeth this Letter vnto you, was preacher to the Engliſh Merchants conuerſant at the Court of the aforeſaid mighty Monarch in the Towne of *Aſmere* in this Eaſterne *India*: and in diuers louing offices hath bene ſo kind vnto me, that I intreat your generoſities to entertaine him friendly for my ſake, to exhilarate him with the pureſt quinteſſence of the *Spanish*, *French* and *Rhenish* Grape, which the Mermaid yeeldeth; and either one in the name of you all, or elſe the totall vniuerſalitie of the one after another, to thanke him heartily, according to the quality of his merits. Farewell noble *Sirenaicks*.

Your generoſities moſt obliged Countreyman, euer to be commanded by you, the Hieroſolymitan Syrian--Meſopotamian--Armenian--Median--Parthian--Perſian--India--Leggeſtretcher of Odcomb in Somerſet,

THOMAS CORYATE.

PRay remember the recommendations of my dutifull reſpect to al thoſe whoſe names I haue here expreſſed, being the louers of vertue, and literature; and ſo conſequently the well-willers (I hope) of a proſperous iſſue of my deſignements, in my laborious pedeſtriall perambulations of Aſia, Africa, and Europe.

Written with mine owne hand, at the Court of the Great *Mogul Shaugh Selim*, reſident in the towne of Aſmere, in the vmbilicke of the orientall India, the eight day of Nouember, being wedneſdaie. Anno Dom. 1615.

IMprimis, to the two Ladies *Varney*, the Mother and the Daughter, at Boſwell-houſe without Temple Barre.

2. Item, to that famous Antiquarie, Sir Robert Cotten, at his houſe in the Blacke Friers. Pray tell him that I haue a very curious white marble head of an ancient Heros or Gyant-like Champion, found out very caſually by my diligent perueſtigation amongſt the ruines of the once renowned City of *Cyzicum*, mentioned by *Cicero* in his ſecond Oration (if my memory doth not fail me) againſt *Verres*, ſituate in a peninſula of *Bythinia*, in the goodly country of *Natolia*, neere the Sea *Propontis*; to this head wil his beſt antiquities whatſoeuer veyle bonnet.

3. Item, to that courteous, ſweet, and elegant-natured and nurtured gentleman, M. William

William Forde, Preacher to our Nation at *Conſtantinople*, if you happen to meete him in any part of England; one that deſerveth better of me than any man in all this Catalogue: for of him I haue learned whatſoeuer ſuperficial ſkill I haue gotten in the Italian tongue; pray reduplicate my commendations vnto him.

4. Item, to M. George Speake my generous and ingenious countriman, the Sonne and heyre apparent of Sir George Speake in Sommerſetſhire; him you are like to finde in any Terme, eyther at the middle Temple, or in ſome Barbers houſe neere to the Temple.

5. Item, to M. Iohn Donne, the author of two moſt elegant Latine Bookes, *Pſeudomartyr*, and *Ignatyus Conclaue*; of his abode either in the Strand, or elſewhere in London, I thinke you ſhall bee eaſily informed by the meanes of my friend, M. *L. W.*

6. Item, to M. Richard Martin, Counſellor, at his chamber in the middle Temple, but in the Terme time, ſcarce elſe.

7. Item, to M. Chriſtopher Brooke, of the city of Yorke, Counſellor, at his chamber in Lincolnes Inne, or neere it.

8. Item, to M. *Iohn Hoskins*, alias *Aequinoctial Paſticruſt*, of the citie of Hereford, Counſellor, at his chamber in the middle Temple.

9. Item, to M. George Garrat, of whoſe beeing you ſhal vnderſtand by Maſter Donne aforeſaide.

10. Item, to M. William Hackwell, at his chamber in Lincolnes Inne.

11. Item, to Maiſter Beniamin Iohnſon, the Poet, at his chamber at the Blacke Friars.

12. Item, to Maiſt. Iohn Bond, my countreyman, chiefe Secretarie vnto my Lorde Chancellour.

13. Item, to M. Doctor Mocket, reſident perhappes in my Lord of *Canterburies* houſe at Lambeth, where I left him.

14. Item, to M. Samuel Purkas, the great collector of the Lucubrations of ſundry claſſical authors, for the deſcription of Aſia, Africa, and America. Pray commend me vnto him and his παραστάτην Maiſter *Cooke*, by the ſame token, that he gaue me a deſcription of *Conſtantinople*, and the *Thraſius Boſphorus*, written in Latine by a Frenchman called *Petrus Gillius*: which Booke, when I carried once in an afternoone vnder mine arme, in walking betwixt our Engliſh Ambaſſadors houſe, I loſt it very vnfortunely to my great griefe, and neuer found it againe.

15. Item, to M. *Inigo Iones*, there where Maiſter *Martin* ſhall direct you.

16. Item, to M. *Iohn Williams*, the Kings Goldſmith, at his houſe in Cheapſide.

17. Item, to M. *Hugh Holland*, at his lodgings where M. *Martin* ſhall direct you.

18. Item, to M. *Robert Bing*, at *Tongs* ordinarie, neere the Exchange.

19. Item, to M. *William Stansby*, the Printer of my *Crudities* and *Crambe*, at his house in Thames street: also to his childlesse wife.

20. Item, to all the Stationers in *Paules Church-yard*; but especially those by name, Mast. *Norton*, Mast. *Waterson*, M. *Mathew Lownes*, M. *Edward Blount*, and M. *Barrat*, &c.

God blesse them all, & me too, that I may one day after the final consummation of my fastidious perigrinations in the world, see and salute them all in health and welfare.

Per me, THOMAM CORYATUM,
Odcombiensem.

PRay remember my very humble dutie to my Lord Bishop of *Bathe* and *Welles*, generous *M. Doctor Montacute*; and tell his Lordship, that before I returne towards the Persian court out of this Oriental *India*, I resolue (by Gods permission) to write such a Letter vnto him (after I haue throughly surueighed so much of this country as I meane to do) as shall not bee vnworthy to be read to the Kings most excellent Majesty. You are like to heare newes of his Lordships abode in Kings-street, neere Westminster.

A Distich to the Trauellor.

All our choise wits, all, see, thou hast engrost:
The doubt yet rests, if they or thou haue most.

To his Louing MOTHER.

BY this preſent Letter, I am like to miniſter vnto you the occaſion of two contrary matters; the one of comfort, the other of diſcomfort: of comfort, becauſe I haue by the propitious aſſiſtance of the omnipotent *Iehouah*, performed ſuch a notable voyage of *Aſia* the greater, with purchaſe of great riches of experience, as I doubt whether any Engliſh man this hundred yeares haue done the like; hauing ſeene and very particularly obſerued all the cheefeſt things in the Holy-land, called in times paſt *Palæſtina*; as *Ieruſalem*, *Samaria*, *Nazareth*, *Bethlehem*, *Iericho*, *Emaus*, *Bethania*, the Dead ſea, called by the Ancients *Lacus Aſphaltites*, where *Sodome* and *Gomorrha* once ſtood; ſince that, many famous and renowned Cities and countries; *Meſopotamia*, in the which I entred by the paſſage of the riuer *Euphrates*, that watered Paradiſe; in which the Citty of *Vr*, where *Abraham* was borne; both the *Medias*, the higher and the lower, *Parthia*, *Armenia*, *Perſia*, through al which I haue trauailed into the Eaſtern India, being now at the Court of the great *Mogull*, at a Towne called *Aſmere*, the which from Ieruſalem is the diſtance of two thouſand and ſeauen hundred miles; and haue traced

traced all this tedious way afoote, with no ſmall toile of body, and diſcomfort; becauſe that being ſo exceeding farre from my ſweet and moſt delicious N[illegible] ſoyle of England, you will doubt perhaps no[illegible] it is poſſible for me to returne home againe: but I hope I ſhall quickly remoue from you that opinion of diſcomfort (if at the leaſt you ſhall conceiue any ſuch) becauſe I would haue you know, that I alwayes go ſafely in the company of *Carauans* from place to place. A *Caraüan* is a word much vſed in all *Aſia*; by which is vnderſtood a great multitude of people trauelling together vpon the way with Camels, Horſes, Mules, Aſſes, &c. on which they carry Merchandizes from one country to another, and Tents and Pauillions; vnder which, inſtead of houſes, they ſhelter themſelues in open fields, being furniſhed alſo with all neceſſary prouiſion, and conuenient implements to dreſſe the ſame: in which *Carauans* I haue euer moſt ſecurely paſſed betwixt Ieruſalem and this Towne, a iourney of fifteene months and odde dayes: whereof foure wanting a Weeke, ſpent in *Aleppo*, and two and fifty and od dayes ſpent in *Spahan* the Metropolitan Citty of *Perſia*, where the Perſian King moſt commonly keepeth his Court: & the occaſion of my ſpending of ſixe moneths of the aforeſaide fifteene, in thoſe two Cities, was to waite for an opportunity of *Carauans* to Trauaile withall; which a traueller is not ſure to finde preſently, when he is ready to take his iourney

ney, but muſt with [illegible]ce expect a conue-
nient time; and [illegible]tan in which I tra-
uelled betwixt [illegible] and *India*, contained
2000. Camels, [illegible] horſes, 1000. and odde
Mules, 800. Aſſes, and ſixe thouſand people.
Let this therefore (deer mother) miniſter
vnto you a ſtrong hope of my happy returne
into England.

Notwithſtanding all theſe lines for proui-
ſion for your Funerall, I hope for to ſee you
aliue and ſound in body and minde, about
foure yeares hence; and to kneele before you
with effuſion of teares, for ioy. Sweete mo-
ther, pray let not this wound your heart, that
I lay four years hence, & not before; I humbly
beſeech you euen vpon the knees of my heart,
with all ſubmiſſiue ſupplications to pardon me
for my long abſence; for verily, I haue reſol-
ued by the fauour of the ſupernall powers, to
ſpend four entire yeares more before my re-
turne, and ſo to make it a Pilgrimage of ſeuen
yeares, to the end I may very effectually and
profitably contemplate a great part of this
worldly fabricke, determining by Gods ſpecial
help, to go from *India* into the countrey of
Scythia, now called *Tartaria*, to the Cittie *Sa-
marcanda*, to ſee the Sepulcher of the great-
eſt Conqueror that euer was in the worlde,
Tamberlaine the Great; thither it is a iourney
of two monthis from the place I now remaine:
from that I meane to return into *Perſia*, and
therehence by the way of *Babylon* & *Niniuy*,
and the Mountaine *Ararat*, where *Noahs* Arke
reſted,

rested, to *Aleppo*, to my Countrymen. From that, by the way of *Damascus*, and once againe to *Gaza* in the Land of the *Philistims* vnto *Cairo* in *Egypt*: From that downe the *Nilus* to *Alexandria*: and therehence finally, I hope to be imbarked for some part of Christendome, as either *Venice*, or &c. After mine arriuall in Christendome, I shall desire to trauell two yeares in *Italy*, and both high & low *Germany*, and then with all expedition into *England*, and to see you (I hope) with as great ioy as euer did any Trauailer his father or mother. Going in that manner as I do like a poore Pilgrim, I am like to passe with vndoubted securitie, & very small charge: for in my tenne months trauailes betwixt *Aleppo* and this *Moguls* Court, I spent but three pounds sterling, and yet had sustestance enough to maintaine nature, liuing reasonably well, eftentimes a whole day, for so much of their money as doeth counteruaile two-pence sterling. But least I be ouer tedious vnto you, I will heere make an end, &c.

I will now commend you to the most blessed protection of our Sauiour Iesus Christ; before whose holy Sepulcher at Ierusalem, I haue poured foorth mine ardent Orisons for you, to the most sacrosanct Trinity, beseeching it, with all humilitie of heart, to blesse and preserue you in a solid health, &c.

Your louing Sonne,

THO. CORYATE.

To

To his Louing FRIEND,

THOMAS CORYATE.

TOM *Coryates* Shoes hang by the Bels
At *Odcomb*, where that *Bel-Dam* dwels
Who firſt produc't that monſter:
Monſter of men I may him call,
In that he is admir'd of all,
Elſe mought he me miſconſter.

His head doth run the wild-gooſe chaſe,
Swifter then horſe of hunting race,
Or Hare that Hound runs after:
He pickes up wit, as Pigeons peaſe,
And utters it when God doth pleaſe:
O who can hold from Laughter?

To ſee him in a Morning Sunne,
In his rough Lambeſkin and bare gowne
The Scuttle hole aſcending:
Would make a horſe his halter breake,
To heare him vomit forth his Greeke,
With all the Ship contending.

On *Chriſtmas* day he drunke in ieſt,
Coniur'd a ſtorme out of the Eaſt,
In clambring vp the cradle:
Before, the winde was wondrous faire,
Now forc't to ride in Gebraltar,
Withouten horſe or ſaddle.

But

But Asses there a hideous band,
Tom-as discouered from the Land,
His Booke is not without them:
At *Toms* returne there will be sport,
In Countrey, City, Towne, and Court,
Those Asses round about them.

Who liues his Leaues for to vnfold,
At his returne, I dare be bold,
Will wonders finde farre stranger,
Then was his conflict with the Iewes,
Or entertainment at the Stewes;
Or lying in the Manger

Amongst the horse at *Bergamo*,
Or begging of the poore, I tro;
These were but toyes and bables:
Of Drums, Guns, Trumpets, he will tell,
Of haling Ships, of Pyrats fell;
Of Tacklings, Masts, and Cables,

With Starboord, Larboorde, Helme Alee,
Full, Come no neere: 'tis done quoth he,
Who at the Helme doth stand.
War-no-more, cries an angry mate,
Oh *Odcombe*, these be termes of state,
Not vsuall on the Land.

Oh learne this Tongue I thee beseech,
For it is not beyond the reach
Of * Leaden pated fooles:

* Because my Brother Coryate called the Sailors Leaden-pated Fellowes. I say, it is not beyond their reach to learne this Language; not that I call him Leaden-pated, for the world knowes he is capeable of farre worthier Languages: beeing now adding Italian, to his excellent Greeke and Latine.

A Marine Language made, I ſay,
Among our ſelues, which till this day
Was neuer taught in ſchooles.

Confront your Academies all,
Of *Brazen-noſe*, and *Pembroke* Hall,
Of learned not the leaſt:
Challenge the chiefe in your behoofe,
And make the proudeſt ſpring his loofe,
Or ſend him South South-eaſt.

There let us leaue them for a time:
Now to the ſubiect of my rime,
Tom Tel-troth umply witty:
Neither *Tom Dingell*, nor *Tom Drum*,
Tom Foole, *Tom Piper*, nor *Tom Thum*,
The ſcorne of Towne and Citie.

But *Tom* of *Toms*, admired moſt,
More then a Goblin, or a Ghoſt,
A Phairy, or an Elfe;
Whilſt he amongſt his Friends abides,
Your *Gizards at your *Whitſontides*,
No merrier then himſelfe.

Fryer *Tucke*, Maide *Marian*, and the reſt,
You Bag-pipes loud that loodle beſt,
Making the valleyes ring:
You and all countrey clownes giue place,
To *Odcomb* of eſteemed grace,
Euen vice-toy to a King.

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* Gizard is in Scotch a merry Mummer.

Who for his mirth and merry glee,
Is rais'd to higher dignity,
  Then ere was Engliſh wight;
So honor'd ſince his comming out,
He muſt no more be tearm'd a Lout,*
  But ſtyl'd a *Troian* Knight.

Where he hath writ of Toombs, of Stones,
Of Marble Pillars, dead mens bones,
  With Pallaces of pleaſure:
Of Gates, of Turrets, Churches, Towres,
Of Princes, Peaſants, Knaues, and Whores;
  Alas for time and leaſure.

For to repeate what he hath writ,
Whilſt I am in this riming fit,
  Plaine, ſimple, unrefinde!
Of this no longer muſt I ſtay,
Be merry Mates, and lets away,
  Whilſt weather ſerues, and winde.

R. R.

* Termed a Lout, hauing a reference vnto the Princes verſes, who held all men guls and Louts, that were not Trauellers.

FINIS.

A PETITION,

Made to the PRINCE,

Shortly after the Death of the laſt Archbiſhop of Canterburie, concerning the Printing of the Booke of my TRAVELS.

To the high and mighty Prince, HENRY *Prince of Wals, Duke of Cornewall and Rothſay, Earle of Cheſter, Knight of the moſt Noble order of the Garter, &c. The humble Petition of* THOMAS CORYATE.

FOR as much as that great * *Oecolampadius* of England, euen that refulgent *Lamp* of Gods houſe, hath lately loſt his light, the ſnuffe thereof being fallen downe into the Socket, and ſo conſequently is extinct for a time; that *Lampe* which ſhould haue giuen luſtre, and lent her light vnto my poore Hodœporicall lucubrations, as the Sunne doth to the Moone, by the Eclipſe whereof they are now dimmed, and lurke in a kinde of darknes more then *Cimmerian*; My thriſe-humble and

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* The Archbiſhop of Canterburie.

thriſe-ſuppliant ſuite vnto your Highneſſe is this, that you would graciouſly vouchſafe to cheriſh and maintaine the ſcintillant embers of my diminutiue *Lampe*, by infuſing into them the quickning Oyle of your Gracious indulgence; by vertue of which, my Candle, which is now hid vnder a Buſhell, may gather ſtrength, and bee eleuated euen to the conſpicuous and eminent places of this Kingdome, and diſperſe abroad her coruſcant light to the illuminating of the caliginous vnderſtandings of my trauelling Countrimen.

Your Highneſſe ſuppliant and

humble Petitioner,

Thomas Coryate,

The Odcombian Traueller.

CERTAINE

CERTAINE ORATIONS,

PRONOVNCED BY THE

AVTHOR of the CRVDITIES,

TO THE

KING, QVEENE, PRINCE, Lady ELIZABETH, and the DVKE OF YORKE,

At the deliuerie of his Booke to each of them.

The ORATION following

Was pronounced to the PRINCE, *in the Priuie Chamber at St. Iames, vpon Easter Munday last, betweene sixe and seuen of the Clocke in the afternoone.*

MOST scintillant *Phosphorus* of our Britiſh * *Trinacria*, euen as the Christalline deaw, that is exhaled vp into the ayre out of the cauernes & ſpungie pores of the ſuc-

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* This was the antient name of *Sicily*, ſo called, *Quaſi τρία ἀκρα, viz.* ἴχνη, that is, hauing three promontories, namely *Pelorus, Pachynus*, and *Lilybæum*. As for our Britiſh Iland, I therefore call it *Trinacria*, becauſe it hath three promontories alſo, as *Sicily* had, *viz.* that of *Belerium*, in *Cornewall*, *Kantium* in the Eaſt, euen in that part which we commonly call *Kent*; and *Taruiſium* or *Orcas* in the North part of *Scotland*. *Cambden in Britannia.*

culent Earth, doeth by his diſtillation deſcend, and diſperſe it ſelfe againe vpon the ſpacious ſuperficies of his mother *Earth*, and ſo conſequently fecundate the ſame with his bountifull irrigation: So I, a poore vapour compoſed of drops, partly naturall, partly literall, partly experimentall, hauing had my generation within the liquid Wals of this farre-decantated Iland, being drawen vp by the ſtrength of my hungrie and high reaching deſire of Trauell, and as it were craned vp with the whirling wheele of my longing appetite to ſuruey exoticke Regions, haue beene hoyſed to the altitude of the remote climats of France, Sauoy, Italy, Rhetia, Heluetia, Alemannie, and the Netherlands; and being there in a maner inuolued for a time in the ſweatie and humid clouds of induſtrie capitall, digitall, and pedeſtriall, did diſtend the bottle of my braine with the moſt delectable liquor of Obſeruation, which I now vent and ſhowre downe vpon the yong and tender Plants ſprouting out of the ſame earth from the which like a poore Muſhrome I firſt aſcended. With this May dew of my *Crude* collections (May I may well call it, becauſe in May I firſt vndertooke my Journey) I haue now filled this new-laide Egge-ſhell, not doubting of the like effect in your Highneſſe, the radiant Sunne of our Engliſh Hemiſpheare, that the great Phæbean Lampe hath ouer a naturall Egge-ſhel produced by a checkling Henne, and filled with the Pearly

Pearly iuyce of the watry cloudes, which is to eleuate it to a farre more eminent height then its owne deſert can mount it vnto, and ſo by your Gracious irradiation to make it conſpicuous and illuſtrious. Yea (which is more) I wiſh that by the auſpicious obumbration of your Princely wings, this ſenceleſſe *Shell* may prooue a liuely Birde, whoſe bill with length and ſtrength may reach and pecke the very Mountaines of Arabia, and there neſtle, increaſe and ingender, and ſo breede more Birds of the ſame feather, that may in future time bee preſented as noueltie vnto your heroycall protection. In the meane time receiue into your indulgent hand (I moſt humbly beſeech your Highneſſe) this tender feathered * *Red-breaſt*. Let his Cage be your Highneſſe ſtudie, his pearch your Princely hand, by the ſupport whereof, he may learne to chirp and ſing ſo lowde, that the ſweetneſſe of his notes may yeeld a delectable reſonancie *Vltra Garamantas & Indos.*

DIXI.

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* Becauſe the Booke was bound in Crimſon Veluet.

To the KING,

In the Chamber of Preſence at Royston,

The ſecond Day of April, being Tueſday,

About eleuen of the Clocke in the Morning.

IT were no maruaile if the like ſhould happen vnto me (moſt inuincible Monarch of this thriſe renowned **Albion*, and the refulgent Carbuncle of Chriſtendome) ſpeaking vnto your moſt Excellent Maieſtie, that did once to *Demoſthenes*, that thunder-bolt of Athens, when he ſpake to *Philip* King of Macedone, euen to bee as mute as a Seriphian Frogge, or an Acanthian Graſhopper; ſince the very Characters imprinted in the forehead of a King are able to appall the moſt confident Orator that euer ſpake, much more my ſelfe, the meaneſt Orator in your Maieſties Kingdome, whom if I ſhould compare to a Frogge, as hauing crawlen many leagues by water, or to a Graſhopper, as hauing hopped many miles by

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* Not *Quaſi* ἄλλιον, but *Quaſi All be one*, in regard of the happie Vnion of *England* & *Scotland*.

land,

land, why ſhould I wonder if by the gracious aſpect of your reſplendent Excellencie, words, ſpeeches, and Orations ſhould be drawen from me, ſince by the very inarticulate ſounds of *Amphions* Harpe, ſtockes and ſtones, mountaines and valleyes were ſaid to daunce Lauoltoes and Roundelayes? But what talke I of ayrie ſpeeches? Why doe I mention expatiating Orations? The Perſians (as the auncient Hiſtorians doe make vs beleeue) were wont to preſent their Kings with reall gifts and anniuerſarie oblations. I being no Perſian borne, but intending ere long by the propicious indulgence of the celeſtiall powers to bee borne vpon Perſian ground, do offer vnto your Maieſtie a farre-growne but a home-ſpunne preſent, made indeede of courſe Wooll, but plucked from the backes of the glorious Palaces, the loftie cloud-threatning towers and decrepit mountaines of *France*, *Sauoy*, *Italy*, *Rhetia*, *Heluetia*, *Alemannie*, and the *Netherlands*; ſpunne into a threed by the wheele of my braine, the ſpindle of my Penne, and the Oyle of my induſtrie in my natiue Cell of Odcombe, in the County of Somerſet, and now wouen into a piece of *Rawe* cloth in the Printers Preſſe of the moſt famigerated Citie of London. The liſts of this Cloth are the Verſes at both the ends of my Booke. In the beginning whereof ſome of the moſt ſingular and ſelected wits of your Maieſties triangular Monarchie doe combate in the liſtes of *Helicon* and

Pernaſſus; and in the end my Fathers Ghoſt alone doth deuerberate the enthuſiaſticke ayre of Pierian poeſie. But I glory not ſo much in imitating the Perſian vaſſals, as in following the trace of our Engliſh Marchants, who returning from forraine and remote Nauigations, doe bring home in their Veſſels many vncouth and tranſmarine commodities; but herein I differ from them. For they bring home their rarities in their Ships. But I haue brought home my Ship and her farre-fetched lading in My-ſelfe. My Ship (my dread Soueraigne) is my Booke, which I brought home ſwimming in the liquid Ocean of my braine. Shee is now rigged, and trimmed, and ready to hoyſe Sayle; your Maieſties fauour will be vnto it both like a pleaſant gale of wind in the Poupe, to make it beare Sayle, and like a wel-fenced docke and ſecure hauen of tranquillitie, where ſhe may ride at Anchour in a Halcedonian calme, and ſhoote off her Ordinance againſt the Criticall Pirates and malignant Zoiles that ſcowre the ſurging Seas of this vaſte Vniuerſe.

D I X I.

To the QVEENE,

In the Privie Garden at Greenewich,

The fifth Day of Aprill, being Fryday,

About fiue of the Clocke in the afternoone.

MOST reſplendent Gem and radiant *Aurora* of *Great Brittaines* ſpacious Hemiſphere, thinke not this apparance of mine to be other then naturall, though contrarie to the courſe and order of nature, my ſelfe, who am nothing but a foggie vapour and an obſcure relique of darkeneſſe, doe preſume to approach ſo neare vnto your Maieſticall Preſence, when as all cloudie fogges and obtenebrating Miſtes are by the glorious appearance of Roſe-fingerd *Aurora* abandoned and put to flight. Now as amongſt darke clouds and miſtie conglomerations diuers ſtrange ſhapes are repreſented, ſometimes of Mountaines, ſometimes of men fighting in the ayre, ſometimes of Ships, ſometimes of great beaſts, as Mules, Camels, and ſuch like: So in my ſelfe and this which I now offer vnto your moſt Excellent Maieſty moſt of theſe ſhapes, nay euen all of them and many more are moſt liuely

Liuely and perſpicuouſly preſented vnto your gracious eyes. If your Royall fingers will but deigne to vnclote this poore Itinerarie, there ſhall they diſcouer the Snowie tops of the Alpine mountaines, the eminent ſkie-menacing Turrets of many renowned Cities and magnificent Monaſteries, my ſelfe combating with the Venetian Jewes with my tongue, the Wormacian Boore with mee with his Halbert, yea (which is more) the ſhape of a Camell your Maieſty may perceiue in my poore ſelfe, (who as Camels vſe in the Countryes that breede them) am come home out of forraine Regions, laden with outlandiſh nouelties and farre-fetched commodities; which not packed vp in Cordes and Canuas, but bound vp in Paper and Veluet, I moſt humbly preſent vnto your Maieſties Royall hands; the glittering reſplendencie of whoſe fauour will adde ſuch grace and luſtre vnto my ſilly Merchandiſe bought with the nimble induſtrie of my legges, braine, and fingers, that as my legges were indefatigably current through thoſe Kingdomes wherehence my Ware is fetched; ſo my Ware it ſelfe being the lawfull begotten iſſue of my legges, may bee irrefragrably current through thoſe Kingdomes whereof your Maieſtie is iuſtly ſtiled Queene; through that alſo where your Maieſtie firſt drew your vitall breath, and all others where the name of *Coryate* the Traueller, and Odcombe his natalitiall Pariſh ſhall be knowne to poſteritie.

D I X I.

To

To the LADY ELIZABETH,

HER GRACE,

In the Houſe of the Lord Harrington,

AT KEW,

The ſeuenth day of Aprill, being Sunday, about Noone.

MOST Peereleſſe and Gracious Princeſſe, the true attractiue Adamant of this famous Iland, in whoſe name, ſexe, and heroicall diſpoſition me thinkes I ſee our great Queene ELIZABETH reuiued and reſuſcitated vnto life from the very bowels of her graue: Giue me leaue, I moſt humbly beſeech your Grace, as a poore Traueller, out of the roundneſſe of my hart as the circumference, and the ſoundneſſe of the ſame, as the center and meditullium thereof, to preſent to your Graces lily-white hands the *Raw* Trauels of my Head and toes, faithfully written by my induſtrious fingers as they were truely troden by theſe laborious Feete of mine, which with all nimbleneſſe yeeld true obedience to their com-

maunding head. Let not my Title of *Crudities* (moſt princely Lady) any thing diſmay your Grace, as if it were like pot like potled, like lippes like lettice. For the inuentorie of my Bookes freight being a miſcellanie of things of diuers kinds both in proſe and verſe, will (I hope) giue your Grace a full contentment, though the Title thereof doth not ſeeme to promiſe ſo much. Vouchſafe then, I beſeech your Grace, to receiue this leuidenſe, rough, ſcabrous, and vnplaned work into your Graces ſmooth hands, where I hope it will receiue a ſecure protection againſt all the malignant bitings of virulent tongues. And ſo with all lowlineſſe and ſubmiſſion of duetie, I moſt humbly kiſſe your Graces Foote.

D I X I.

To the Dvke of YORKE,

His GRACE,

At Saint Iames, the Day before ſaid, about fiue of the Clocke in the afternoone.

MOST glittering Chryſolite of our Engliſh Diademe, in whoſe little yet moſt louely, gracious, and elegant body doe budde moſt pregnant hopes like faire bloſſomes of great fortunes and greater vertues: Within whoſe velume great *Liuies* prayſes of Romes ancient Worthies are inuolued and infolded. Loe, I here preſent vnto your Grace the fruites of my furious Trauels; which I therefore intitle with ſuch an epithete, becauſe I performed my iourney with great celeritie, compaſſed & atchieued my deſignes with a kind of fortune not much vnlike that of *Cæſar, Veni, Vidi, Vici.* I came to Venice, and quickly tooke a ſuruey of the whole modell of the Citie, together with the moſt remarkable matters thereof; and ſhortly after my arriuall in England I ouercame my aduerſaries of the Towne of *Euill*, in my natiue Countrey of Somerſet, who thought to haue ſuncke mee in

a bargaine of Pilchards, as the wiſe men of Gotham once went about to drowne an Eele. Vouchſafe with grace and fauourable aſpect, and with the blandiſhments of your benigne nature to ripen theſe my CRVDITIES, that being diſtilled through the Limbecke of your debonaire Grace, they may prooue comfortable, medicinable, or any other good thing elſe that tendeth to enable all thoſe generoſe Spirits that tend vpon your gracious perſon; my ſelfe in one onely ſtraine of ambition, and no more, differing from them all, euen in this preſent ſuite that I make vnto your Grace, namely that you would bee pleaſed to dignifie and ſtile mee with the Title of your Graces Traueller in Ordinarie.

D I X I.

Another ORATION,

Made to the SAME;

The twentieth of May laſt paſt at St. *Iames*,

Concerning the Election and Inſtallment of him into the thriſe-noble and illuſtrious order of the Knights of the Garter.

AS thoſe repreſentatiue beaſtes of Woode and Stone carued by the curious hand of *Dædalo* ſtatuaries, and layd vnder the magnificent concamerations of Churches and Palaces, doe ſeeme grieuouſly preſſed and cruſhed vnder that maſſie fabricke which is impoſed vpon them; or as that laborious Porter whoſe brawnie ſhoulders like a hard paued Cawſie giue gentle paſſage to all ponderous Trunkes and Cloke-bagges, doeth groane vnder the preſſe of his cumberſome carriage, and is forced to ſend foorth in ſweat the liquid ſuperfluities of his porous carkaſſe; ſo the poore carkaſſe of my craſed braine hauing lately diſburdened it ſelfe of the plumbeous weight of my elaborate *Crudities*, doth now as it were

groane

groane vnder this heauie and cloſe-bound loade laide vpon it by your Grace; bound not with Cordes or Ropes, but with a *Garter*, that *Royall Garter* which ſo decently and gracefully enuironeth the *Left* Legge of your *Right* Gracious Perſon. This *Garter* hauing held the ſinewes of my braines faſt tyed, your Graces commaund hath beene the launcing inſtrument to make the bloud thereof, which is my inuention, to ſpirt and ſpinne out in theſe muddie ſtreames; and this preponderating burden hath ſqueezed out of mee poore *Coryate*, as out of the Porters *Corium*, theſe ſweatie diſtillations of my fatigated braines; which diſtillations I haue meaſured out into three Bottles or Gallipots, and for orders ſake (becauſe I am to ſpeake of an Order) haue thus ranked and collocated.. In the firſt ſhall bee put the Etymologie of the moſt famigerated and farre decantated word of *Garter*; In the ſecond, the memorable foundation of this magnificent Order; In the third, the reſplendent dignitie of the illuſtrious Knights and companions of it. For the Etymologie, I may fetch it out of the French, or out of the Greeke. In the French (as thoſe that are intelligent in the language haue informed me) it may ſeeme to be fetched from the word *Garroter*, which is, to fetter or manacle, emblematically implying that it fetterеth, chaineth, and linketh together all the aſſociates of it in loue amongſt themſelues, and in loyaltie to their Prince. In my ſecond Etymologie, bor-

borrowed from the Greeke idiome, I may call it *Garter, quaſi Garter,* of καρα ſignifying the head, and ειρω to preſerue; becauſe that as an ordinarie garter bound about the head of any plebeian when he would giue his members repoſe, mitigateth the ach of the head, and maketh him ſleepe in eaſe and quiet: So this Regall *Garter*, making as it were a circle in the perſons of the circumſtant noble Subiects that be of this ſublimious ſocietie, doth euen inring, colligate, and bind cloſe the head of his moſt Excellent Maieſty, and the temples of his head, which are the Splendidious Prince his Highneſſe, and your gracious ſelfe, to giue you all

— *Tranquillam & placidam per membra quietem.*

And thus haue I euacuated the firſt Bottle of my diſtillation. In my ſecond infuſion I promiſed the firſt inſtitution and primarie foundation of this nobilitated Societie, and that was at the famous Citie of Burdeaux in France by that moſt renowned King EDWARD the third, who hauing firſt trampled vpon the French *Floure de Luces* with the Engliſh Lyons, hath made euer ſince the one to rampe and ſtampe, the other to bee nouriſhed and flouriſhed in the ſame field of Coate of Armes. The yeere was 1348. ſo that it may for venerable antiquitie hold his ranke aboue all the Orders of Chriſtendome, aboue that of the Annunciada of Sauoy, of the Golden Fleece of Burgundie, of the Alcantares or Calatrauaes of Spain, or of that of Saint Michael,

or of the Holy Ghoſt in France: And for th[e] of Saint Michael the reaſon is moſt euiden[t] and eminent, becauſe French Saint Michael doeth but on foote like a Pedant trample vpon his Dragon. But Engliſh Saint George doeth on Horſe-backe like a Caualier peſſundate a Dragon no leſſe direfull then the other. And this is the liquor of my ſecond Bottle. For my laſt infuſion, it ſhall not neede any curious ſublimation or extraction, to make the perſume odoriferous. The whole Europæan Territorie is abundantly poſſeſſed with the renowne and *Splendor* of this Princely Order. What Prince is ſo illuſtrious, what Potentate ſo potent, what Monarch ſo high-creſted, that doeth not eſteeme his Celſitude conſpicuouſly ſignified, his Maieſtie Royally dignified, and his Sublimitie glorioufly magnified by being condignely qualified with the reſplendent honour of the Engliſh *Garter?* To be ſilent of the reſt of the Heroical Nobilitie of this our Iland that either haue bene aunciently poſſeſſed, or be now recently inueſted into it, (betwixt whoſe perſons and their Order there is a reciprocall contribution of honour and dignitie, they nobilitating their Order, and their Order them) if nothing elſe were added to make it tranſcendently Noble, it had enough of this that your Graces Princely Legge is inringed in the *Garter*, your Honoured ſhoulders inuironed with the Collar, and your Noble breaſt condecorated with the rich Image of worthy Saint *George* on Horſebacke.

Vnto

Vnto which moſt magnificent ſocietie though my poore ſelfe can not giue a nights lodging to a thought ſo ambitious as to aſpire to; my trauelling Legges being kept to their vocation with Garters of an other kind, and my bitten and beaten ſhoulders being deſtinated to Collars of a different matter; yet haue I this day ſhewed my dewe affection to doe ſeruice to that Noble ſocietie, and principally to your thriſe-noble Grace, as a beggarly Alchymiſt, a fragrant Apothecarie, or an honeſt Yeoman of the Bottles; all which Bottles hauing now emptied, I will here ſtoppe both them and mine owne ſpeech, and conclude with that loyall, ancient, elegant, and to this purpoſe pertinent apprecation,—Saint George for England, Saint Denis for France, Sing *Hony ſoit qui mal y penſe.*

D I X I.

AN ANSWERE

To the moſt Scandalous, Contumelious, and Hybriſticall Bill of

IOSEPH STARRE, of EUILL,

In the Countie of *Somerſet*, Linen-Draper,

Wholly conflated and compacted of palpable Lies, deceitfull preſtigiations, iniurious calumniations, eluding euaſions, and moſt fraudulent tergiuerſations.

THE CONTENTS.

MY Anſwere of a certaine Bill exhibited into the Chancerie againſt mee ſhortly after my arriuall in England from beyond the Seas, by *Ioſeph Starre* of the Towne of EUILL, in the Countie of Somerſet, Linnen-Draper, whereby hee hoped either to haue nullified or qualified the Debt of a hundred markes due vnto mee from him according to his Band vpon my returne from *Venice*. This Anſwere being commaunded by Authoritie to

print, I haue thought good to inſert it in this place, though my Plaintife hath not as yet giuen me his conſent to publiſh the ſame, which Anſwere followeth.

MAY it pleaſe your Lordſhip to be aduertiſed that my antagoniſt, my craftie and verſute aduerſarie *Ioſeph Starre*, hath compoſed ſuch a Bill as no Chriſtian whatſoeuer (except hee hath a very cauteriate conſcience, or hath beene brought vp amongſt the inhumane Garamants, the barbarous Getes, the inciuill Gothes or Tartars) would doe the like. For it is nothing elſe but *a cinnus*, a rabble, a rhapſodie, a miſcellanie of diabolicall falſehoods. Diabolicall I may well cal them, becauſe they proceede from the ſuggeſting inſtigations of that ἀρχιψεύστης, that arch lyar the diuell. Therefore to the ende I may with the more perſpicuitie & plainneſſe ouerthrow, peſſundate, and annihilate all theſe fained obiections, I hold it expedient to anſwere each particular *Sigillatim*, as they follow in order, and that with as much Laconical breuitie as may be, auoiding that *Battalogia* that he hath vſed in his tedious *Bill*.

[*Obſerue Reader, that becauſe I could not take occaſion to bee ſo conceited in anſwering the firſt part of his Bill, the matter containing only a relation of the firſt originall bargaine betwixt my aduer-*

aduerſarie and my ſelfe; I haue therefore excluded the former parts of my Anſwere, and doe here expreſſe onely the latter part therof, as being a little better handled (according to the opinion of ſome critick) then any part of the reſt was, euen this.]

Well may I apply to STARRE *Ciceroes* ſpeech againſt *Marcus Antonius, Miror eum quorum facta imitetur, illorum exitus non perhorreſcere.* I maruaile that *Starre* is not afraid leſt hee ſhould make ſuch an end, that is, die ſuch a death as they do whoſe example in lying he imitateth. He coaceruateth and conglomerateth a meere farrago of lyes. Alſo hee traduceth me about the ſmalneſſe and commonneſſe of my Voyage, as hauing beene out of England but fiue moneths. Can he iuſtly call this a ſmal and common Voyage to paſſe almoſt two thouſand miles by land? to expoſe ones body to ſuch a world of iminent dangers both by Sea and Land as I did? to paſſe thoſe ſtupendious mountaines of the ſnowie Alpes? to diſpatch my iourney with ſuch a compendious celeritie? to performe it with ſuch a diſpendious diſaduantage to my eſtate? and after the conſummation of my trauels to be thus oppoſed by a Vilipendious Linnen Draper? to walke aboue the clouds ouer hils that are at leaſt ſeuen miles high? For indeede ſo high is the mountaine Senys I paſſed ouer, which diſterminateth Sauoy and Piemont: the danger whereof is ſuch, that if in ſome places the

traueller ſhould but trip aſide in certaine narrow wayes that are ſcarce a yard broade, he is precipitated into a very Stygian *Barathrum* or Tartarean lake ſixe times deeper then Pauls tower is high. Continually to ſtand in feare of the Alpine cut-throates called the *Bandits?* Being entred into Italy, to paſſe throgh that carnificina, that excruciating and excarnificating torture of the *Spaniſh Inquiſition*, which is more cruel then *Phalaris* his braſen *Bull*, or the exquiſiteſt torturs that the Sicilian tyrants were wont to inflict vpon offendors? Theſe dangers and many more I was expoſed vnto, and like to bee circumciſed in Venice amongſt the Iewes for maintaining the cauſe of my Sauiour and Redeemer againſt their refractarie obſtinacie, as that Honourable and completly accompliſhed Knight Sir *Henry Wotton*, our Kings Leager Ambaſſadour in Venice, that was an eye witnes of the conflict betwixt them and me, can teſtifie. At laſt being as deſirous to ſee my natiue countrey as *Vlyſſes* after his ten yeares trauels was to ſee his *Ithaca*, which is ſo deare vnto me that I preferre the very ſmoake of England before the fire of Italy, I walked alone afoote with one onely paire of ſhooes through many fierce and warlike nations betwixt Venice and Fluſhing in Zealand, hauing my throate like to bee cut neere the Citie of Worms in Germanie, and my body to bee turned into wormes meate onely for pulling a poore cluſter of Grapes in a Vineyard. Theſe perils beeing conſidered I hope

hope your Lordſhip wil ſay I haue as hardly gotten my money as poore laborious Brickmakers eight pence a day for making Brick. Wherefore moſt humbly beſeeching your good Lordſhip vpon the proſtrate knees of my heart to haue a Chriſtian commiſeration of my eſtate that haue vndergone ſuch a multitude of difficulties and calamities for the getting of this little wages (little I may well call it in reſpect of my great trauell), and to exclude mine aduerſarie out of your Court of Chancerie, that by the ordinarie courſe of the Common law I may recouer my money, which I hope no man in the Chriſtian world (except he be partiall) but will ſay I haue well deſerued.

Τῆς σῆς ἐπιφανείας ὁ ταπεινότατος ἱκέτης

Θῶμας Κοριάτος ὁ Ἀποδήμων.

Dominationis tuæ humillimus ſupplicisſimuſque Orator

THOMAS CORYATUS *Peregrinans.*

Your Lordſhips moſt humble Orator

THOMAS CORYATE, the Traueller.

An

AN INTRODUCTION

To the ORATIONS ENSVING,

Wherein is declared the occaſion of the firſt making of the ſaid Orations.

IT hapned in the yeare 1606, that the Church ſtocke of my natalitiall Pariſh of *Odcombe* being exhauſted and ſpent; ſauing ſixteene ſhillings, ſome of my friends of the Pariſh, amongſt the reſt the Church wardens, ſollicited me to ſet abroach my wits, and inuent ſome conceited and plauſible matter, to the end to draw ſome great company of good fellowes together for the benefit of our Church of *Odcombe*, ſeeing they knew that I was well acquainted in the countrye. Hereupon I reſolued to muſter vp out of the Pariſh one hundred choiſe and able men, as were fit to beare armes in the field, and by a time limited, euen the Whitſon-day following, about ſixe of the clocke in the morning appointed them to meete me at *Odcombe* Croſſe. Which they did according to my appointment, being furniſhed with conuenient munition for a kinde of warfare. For ſome of them had muſkets, others Caliuers, ſome Partizans, ſome Halberts

berts, with diuerſity of other weapons. Likewiſe we had good Martiall Muſicke and military officers. I my ſelfe being their Captaine, was mounted vpon a goodly milk-white ſteed, vnto whom that verſe of *Virgil* which he made vpon Queene *Didoes* horſe, might be well applied,

Stat Sonipes, ac fræna ferox ſpumantia mandit.

And hauing put my whole centurie in to a conuenient order, marched forward with them towards the towne of Euill, three miles diſtant from *Odcombe*, being met by the way by the Oppidanes of *Euill*, that conſiſted of two cohorts, one Maſculine, and another Fœminine, which incountred vs like a company of Amazones, & after there had bene ſome two or three volleyes of ſhot diſcharged on both ſides with a prettie kinde of velitation or light ſkirmiſh, we deſcended a hill called Henford, and entred the towne. In the market place whereof nere to the Croſſe, wee had one ſkirmiſh more, but vmbraticall and imaginarie. Then I aſcended an eminent and conſpicuous place about the Croſſe, where was erected a kind of Canopy, vnder the which I aduanced my ſelfe alone, and after the warlike Muſicke was ended, hauing two or three times brandiſhed my naked ſword, I ſpake this Oration following to the *Euillians*, and at the leaſt two thouſand people more, that then flocked together to the towne of *Euill* from many pariſhes of the countrie round about.

Friends

FRiends and Confœderates, if ye marualle for what cauſe we *Odcombians* onely of all your other neighbours whatſoeuer ye haue bordering about your towne, doe no leſſe valiantly then voluntarily preſent our ſelues in this military manner, according to the forme of martiall diſcipline before the face of your whole towne, and your fraternities: I will alledge two cauſes why ye ought to pardon our boldneſſe in this behalfe. Firſt, becauſe I that am choſen to be their Generall Captaine, haue euer from mine infancy borne that loue to your towne, that I thought good at this preſent to make an apparent demonſtration thereof by ſome extraordinary action; being alſo the principall animator of my whole band of ſoldiers to ioyne their hands, their hearts and their purſes with me for the accompliſhment of this my reſolued proiect. Secondly, becauſe although we are come vnto you with martiall inſtruments, yet not with a martiall reſolution to inuade the precincts of your incorporation by force of armes, to brandiſh our glittering and refulgent ſwords after a terrible and warlike ſort againſt you, to bereaue you of your ancient priuiledges and immunities, to ranſacke your houſes and your goods, to ſubuert your whole eſtates, to lade our ſelues with the rich ſpoyles of conquered enemies, to put ſome as obſtinate and ſtiffe-necked rebels to the furious and irrelenting dint of our ſwords, to embrace others with the armes of mercy that ſhall humbly ſubmit themſelues

into

into our hands, and after to carry them away into moſt lamentable captiuity. Theſe matters (deare Confederates) we neuer as much as harboured in our thoughts, much leſse intended to put any ſuch hoſtility in execution. But verily we are come vnto you for a contrary purpoſe, namely, to offer our ſelues euen of our own accords vnto you in a league of friendſhip, yea ſuch a league, the like whereof made betwixt vs *Odcombians* and you *Euilians*, neither antiquity hath recorded, nor the time wherein wee liue hath ſeene, nor ſucceeding ages could haue hoped for, had not we *Odcombians* at this preſent, out of the ſincere affection we beare you, ſued vnto you for this confederacy. Moreouer we are come vnto you for another cauſe, which is very honeſt and religious: for we determine to ſpend our money with you for the benefit of your Church, hoping, yea moſt earneſtly crauing, to receiue the like curteſie againe at your hands for our Church of *Odcombe*. But before I vſe any further ſpeeches vnto you concerning the confirming of this foreſaid league of friendſhip, I reſolue, by way of preuention, or pre-occupation, to communicate my ſlender opinion vnto you concerning the lawfull vſe of that, for the which we are now aſſembled, I meane Church-ales, leaſt any captious and carping wits ſhould deem that we haue intruded ourſelues into your liberties, as a very diſorderly and confuſed crew, rather to giue ſome cauſe of offence, then to benefit your Church.

There-

Therefore, to the end I may illuſtrate this preſent matter, by relating examples of ſolemnities vſed in ancient ages, vnto ſome whereof our Church-ales may (in my opinion) be very fitly compared, I will exemplyfie ſome few. The ancients celebrated ſolemne meetings at certaine times of the yeare for their paſtimes and recreations, as the Romans had their ſeueral *feaſts, wherof ſome were called *Bacchanalia* or *Dionyſia*, ſome *Saturnalia*, ſome *Agonalia*, ſome *Lupercalia*, & ſome others *Amberualia*, with innumerable more that were ordained for ſundrie purpoſes. Likewiſe the Athenians had their † *Panathenea*, & their *Theſmophoria*. The Thebans their ‖ *Aphrodiſia*, and their *Trieterical Orgia* celebrated euery third yeare vpon *Cithæron* a mountaine of Bœotia. The Corinthians their § *Hyacinthia*. The Lacedæmonians their ‡ *Phiditia*, inuented by their famous lawgiuer *Lycurgus*, and ſo called from the Greeke word φειδὼ which ſignifieth *parſimonie*, becauſe thoſe feaſtes exhibited a very true ſpectacle of ſobriety and frugality. Finally, the ancient Chriſtians, which liued about the beginning of the primitiue Church, had their feaſts of charity,

* Theſe feaſts are treated of at large by ſundrie ancient Romane writers, as *Liuie*, *Varro*, *Macrobius*, *Gellius*, &c.

† *Iſocrates* thereof wrote an Oration.

‖ *Xenoph. hiſto. Graeca. lib.* 5.

§ *Xenoph. in orat. de Ageſilao.*

‡ *Xenoph. hiſto. Græca. lib.* 5. *Plut. in Lycur.*

which

which they called in Greeke* ἀγάπαι becauſe they were the verie meanes to confirme mutuall amitie and Chriſtian charity betwixt friends and friends. I humbly craue pardon for mine errour (if at the leaſt I erre) in ſaying that theſe Church ales which we vſe now in England are very like to thoſe ἀγάπαι of the ancient Chriſtians, if they are rightly and religiouſly vſed, as they ought to be, without any outrageous enormities. Truly I thinke they are: my reaſon is, becauſe theſe are feaſts of charity, as thoſe were, and they were inſtituted by our ancient progenitors for many hundred years ago, for theſe two cauſes eſpecially; Firſt for the breeding of loue betwixt neighbors, and ſecondly for the raiſing of a ſtocke for the ſupporting and maintenance of our Church, and the Church affairs: ſo that I do moſt confidently beleeue that the good & religious vſe of Church-ales may be well retained, if the abuſes thereof be vtterly baniſhed, and exterminated out of a Chriſtian Commonwealth, as drunkenneſſe, gluttonie, ſwearing, laſciviouſneſſe, with many more, which indeed I muſt needs confeſſe ſeeme to be the inſeparable accidents, and indiuiduall adiuncts of Church-ales. But ought the vſe of Church-ales, which were firſt deſtinated for a religious intent, to be abſolutely extirpated, becauſe now and then ſome few abuſes creepe into ciuill and ſober ſocieties, by

* *Epiſt. Iudae Apoſtoli. Tertull. in Apologetico.*

the

the meanes of ſome diſſolute, ruſticall, and ill-nurtured peſſants? Surely no. Neither ought they which doe ſo greatly diſlike the lawfull vſe of Church-ales, ſoberly managed for the benefit of a ſtocke-ſpent Church, incurre leſſe reprehenſion, then that furious king of Thrace **Lycurgus*, who becauſe many of his ſubiects were oftentimes drunke with the wine that came from plentifull vineyards of his kingdome, in his angrie paſſion cauſed all the vines of Thrace to be rooted vp; an action verily moſt indiſcreet and inconſiderate. For it behooued him rather to haue rooted away the abuſe, I meane the drunkenneſſe of his ſubiects, then to aboliſh both the vſe and the abuſe cleane together. Therfore let vs, at this our preſent meeting, (fellow ſouldiers) imitate the feaſts of thoſe ancient and religious Chriſtians, not thoſe of the prophane and irreligious Gentiles, wherein were exhibited many laſciuious ſpectacles, that as certain angling hookes yeelded alluring baites to draw the ſpectators to diuers vanities, and moſt inciuill outrage: but we Chriſtians ought at our ſolemnities to expreſſe a very patterne of modeſty, and temperance, yet ſo intermingled and ſeaſoned *Atticis leporibus*, that is, with the ſauory ſalt of pleaſant conceits, well beſeeming both the time, the place, and the perſons, that they may neither ſauour of a rude ſcurrility on the one ſide, nor of a too Cynicall

* *Hom. Ilia. 6.*

auſteritie

auſteritie on the other ſide, but keepe the golden meane, which vertue betwixt both extremes we call in Greeke ἀστειότης, in Latine *vrbanitas*, and in our mother Engliſh tongue, ciuility. Now for as much as this ſociable & neighborly meeting, which doth tend to the aduancement of our Churches wealth, cannot be performed without ſome expences of mony, giue me leaue I pray you to make ſome ſhort digreſſion from my maine matter, to the end to animate you to ſpend your money for ſo laudable a purpoſe. Be not I beſeech you ſlaues to your money, which is but a baſe excrement digged out of the very bowels of the earth. Worſhip not ſo dumbe an image, as a little peece of ſtamped gold, or ſiluer. For truly I may very fitly terme thoſe euen worſhippers of their money, out of whoſe purſes a man ſhall with greater difficulty draw a little peece of coine, althogh it be for the benefit of their country, the credit of themſelues, the good of their ſoules, and the wealth of their Church, then *Hercules* club out of his hands. Therefore ſet abroach your pelfe at ſo opportune a time as this is; howbeit I exhort you not to prodigality, which is an extreme vice, but to frugall and moderate expences for the aduantage of your Church. Remember that golden ſentence of the ſweeteſt Philoſopher that euer drew vitall breath, **Plato*, that *We*

* *De legibus.*

are not borne for our ſelues onely, but that our countrie doth challenge one part of our birth, our parents another, and our friends the third.

Taxe me not, Confederates, of arrogancy, though I doe according as the nature of my place and office doth require. For euen as it behoueth euery prouident and prudent Captaine to direct & inſtruct his ſouldiers in thoſe things that are to be done, and to forbid them thoſe things that are not to be done: ſo I by vertue of my * Ducal authority, which is a dignitie that I haue receiued at this time, not by way of vſurpation, but by impoſition, (for by the generall conſent and ſuffrages of you all it was impoſed vpon me) by vertue I ſay of my Ducall authority I command you ſome things, and prohibit you ſome other things. The things that I command you are theſe. Firſt a mutuall obliuion of all iniuries whatſoeuer, euen from the beginning of the world till this preſent day (if at the leaſt any haue bene offered betwixt vs *Odcombians* and you *Euillians*) according to the imitation of that

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* I meane captainly (if at the leaſt it be lawfull to coyne ſuch a word) that is, ſuch as belongeth to the place of a Captaine: ſo that I deriue the word *Ducall* not from *Dux*, which ſignifieth a Duke, that is, a ſupreme or ſoueraigne Lord of a Signiorie or free State, as the Duke of Florence, the Duke of Saxony, &c. (For the name of Duke, I did not challenge it myſelfe, in my Ioulail merriments, although a worſhipfull friend of mine graced me with the religious title of the great Duke of Charity) but more properly from *Dux*, which ſignifieth a Captain in warre, which word cometh from *Duco*, that ſignifieth to lead an armie or a band of ſouldiers.

memora-

memorable § ἀμνηστία of the Athenians, that is, an obliuion of wrongs, which was eſtabliſhed by their valiant Captaine *Thraſibulus*, after the bloodie gouernment of the thirtie tyrants (who had moſt grieuouſly dilaniated the whole State with very horrible maſſacres) was abrogated and defaced out of the Common-wealth of Athens. Secondly, friendly, louing and harmeleſſe ſocietie, ioyned with ciuill and diſcreet merriments fit for this flouriſhing time of the yeare. Thirdly, a cheerfull ſpending of your mony without any baſe whinching or murmuring for the emolument of your Church. The things that I prohibite you are theſe; drunkenneſſe, ſwearing, brawling, picking of quarrels, laſciuious & obſcene communication. For (according to *Menanders* ſpeech) φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί, that is, euill words corrupt manners. Finally, I forbid you to commit any enormous outrage, whereby we ſhould ſcandalize our credit, and make our ſelues infamous in our country. For theſe foreſaid matters beſeeme rather the wanton feaſts of the goddeſſe **Flora*, or god *Bacchus* the patron of drunkards, which were celebrated amongſt the barbarous Paynims, then the ſober ſolemnities of godly and religious Chriſtians.

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§ Valer. Max. li. 4. rerum memorabilium. Tul. in 1. Philippica. Xenoph. hiſtor. Græca. 3. lib. 7. Iuſt. lib. 5. Diodorus Siculus lib. 14. hiſtoricæ Bibliothecæ.

* Aug. de Ciuit. Dei.

But whereas at the beginning of my Oration I called you Confederates, (which word ſignifyeth thoſe that are vnited and combined together in a league of friendſhip) not becauſe ye are ſo already, but for that I hope yee will be ſo: I hold it expedient to vnfolde vnto you the ceremonies which were heretofore obſerued in ancient times at the making of leagues, and to declare the cuſtome which I would haue you now vſe touching this preſent league betweene vs. It was the cuſtome of the ancient Romanes (as **Liuie* their moſt peereleſſe and incomparable Hiſtoriographer doth record) that a certaine Herauld of armes ſhould at the Kings commandement take an hearbe in his hand, and ſtrike an Hog with a flint ſtone, pronouncing theſe words: *Sic â Ioue feriatur is, qui ſanctum hoc fregerit fœdus, vt ego hunc porcum ferio:* that is, *I pray that* Iupiter *may ſo ſtrike him that ſhall violate this holy league, as I now ſtrike this preſent Hogge.* But *Polybius* the Arcadian hiſtorian affirmeth in his third book of Hiſtories, where he treateth of a league that was concluded betwixt the Romans and the Carthaginians, that there was another rite, For he ſaith thus: As ſoon as the conditions of the league were agreed on betwixt the parties, a certaine herauld of armes tooke a ſtone in his hand, and vttered theſe words: If I make this league without any guile or deceits I pray the goddes to giue mee moſt happie ſuc-

* Deca. 3.

ceſſe

ceſſe in my affaires: But if I doe, or as much as thinke otherwiſe then according to the couenants of the league, I wiſh that all the reſt being ſaued, I onely may periſh, euen as this ſtone ſhall by and by fall out of my handes: and therewithall hee preſently flung away the ſtone. As for the *Arabians, whenſoeuer they contracted confederacy with any forraine nation, one ſtanding in the middeſt betwixt both the Ambaſſadors, ſtrooke with a certaine ſharpe ſtone the palmes of the handes of them that were to make the league, euen about their greater fingers, and incontinently taking a peece of flocks out of the garments of both the Ambaſſadors, annoynted ſeuen ſtones that were put in the middeſt of them, with the bloud that iſſued out of their hands; and all the while they were occupied about this ceremonie, they inuocated *Dionyſius* and *Vrania*. This being done, hee that was the mediator of making the league betwixt the friends, ingaged his credit, as ſuretie for the ſtranger: which league they alſo thought good to obſerue that contracted friendſhip and familiaritie together. Theſe and ſuch like ſundrie formes of making leagues there were heretofore amongeſt the ancient Pagans, according to their ſeueral and diſtinct nations. But we ſetting aſide theſe ſuperſtitious rites, as being for many ages paſt growen ſtale and out of date,

* Polydorus Virgilius lib. 3. ca. 15. de rerum inuentoribus.

will vnite our ſelues in the league of loue, eſpecially for this time, onely by the ioyning of our hands together, a token very ſufficient to ratifie an euerlaſting and inuiolable vnion betwixt vs. Let us not imitate the **Fœdifragæ* (that is the league-breaking) *Carthaginians*, who for their moſt execrable infidelity haue bene branded by many claſſicall hiſtoriographers with the infamous marke of eternall diſhonour, and infamie; inſomuch that *Punica fides*, that is, the faith of the Carthiginians, is prouerbially vſed for all imaginary treachery and diſloyalty. But rather let vs in our thoughts, in our words, and in our deeds, firmly and ſincerely eſtabliſh this preſent league, not onely we that are here preſent during our liues, but alſo poſterity for many ſucceeding generations after vs, to whom let vs now conſecrate the memory hereof. But what mean I to expatiate ſo far beyond the bounds of the time I limited myſelf? wel then I wil recall my ſelfe, and now at length draw togither the ſailes of this my rude & inelegant Oration. For I perceiue that I do euen cloy your eares with ſuch an heap of confuſed words. Wherefore ſummarily to ſhut vp al in a word, I moſt heartily deſire you all to take in good part this my naked and ſlender Oration, conſidering that I am no profeſſed Orator, nor an affected Rhetorician, to whom it belonges to paint out his ſpeeches with filed phraſes, curious circum-

* Eraſmus in Adagio Chiliad. 1.

quaques

quaques, and rhetoricall infinuations; but I am rather a man of armes, and a ſouldier. Therefore ye ought to expect the leſſe at my hands. Neuertheleſſe if in this my ſpeech I haue deliuered any documents that are worthy the obſeruation, put them I pray you in execution with all alacritie.

DIXI.

This ORATION following

I PRONOUNCED

At ODCOMBE to the EUILLIANS

When they came home to vs.

DEere Aſſociates, we entertaine you with a whole *volley of moſt heartie thankes, partly for the bountifull and magnificent entertainment yee lately affoorded vs at your towne, and partly for that yee haue ſatisfied our expectation by reuiſiting vs according to your faithfull promiſe, for the reliefe of our Church. Truly we ingenuouſly confeſſe that yee *Euillians* haue iuſtly merited our euerlaſting loue, in that ye being oppidanes (that is, towneſmen) borne, brought vp, and dwelling in a rich, populous, and fertile towne, dotated with ancient charters and priuiledges, yea liuing in ſo fat a ſoyle, that it doth euen flow with milke and honey, doe vouchſafe vs your poore confederates the *Odcombians* of this

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* At the pronouncing of this word, a volley of ſhot was diſcharged by twenty Muſketers.

fauour,

fauour, as to viſite vs with ſuch a troope of the moſt ſelected perſons of your towne; vs I ſay the *Odcombians*, being a rurall and mountanous people, dwelling vpon a hilly and ſterill countrie, and wanting many comfortable helpes of life, which both Nature and Art haue moſt abundantly powred out vpon you. Neuertheleſſe becauſe it ſhall not be thought that I derogate too much from our ſelues by attributing ſo much vnto you, pardon me I pray you though I ſpeake ſomewhat in commendations of this little pariſh *Odcombe*, being my natiue ſoyle, the ſmoake whereof (according as another *Author ſaith of a mans natiue countrey) is more deere vnto me, then the fire of a forraine place: and the rather I am induced to digreſſe ſomthing into the praiſe hereof, becauſe yee ſhall haue the leſſe occaſion to repent for the league yee haue contracted with vs, as being no perfidious and diſloyall ſlaues, but ſuch as will, while our breath doth laſt, ſhew our ſelues moſt faithfull and ſincere friends to thoſe whom wee haue once entertained in our friendſhip. Therefore to deriue my beginning euen from that which is the neceſſarieſt thing that a man hath in this life, without the which it is impoſſible for him to breath as much as one minute of an hower, I meane the ayre, nature

* Lucian in his Treatiſe intituled *Encomium patriæ*, whoſe words are theſe καὶ ὁ τῆς πατρίδος καπνὸς λαμπρότερος ὀφθήσεις τῶν παρ' ἄλλοις πύρος, that is, that ſmoake of a mans own countrie is brighter then the fire of another country.

the

the beſt perfectreſse of things hath priuiledged this rien ſoyle of *Odcombe* with ſo great a prerogatiue of a moſt wholſome and pleaſant ayre, that in that part of happineſse we hold our ſelues nothing inferior to any towne or pariſh whatſoeuer in the whole Shire we dwel in, nay we attribute ſo much to the excellent ſubtiltie of our piercing *Odcombian* ayre, as the Poet * *Horace* did to the aire of Baiæ a famous maritime town of Campania in Italy, whereof he ſaith thus,

Nullis in orbe locus Baiis prælucet amœnis.

That is, no place whatſoeuer within the whole circumference of the earth doth ſurpaſse pleaſant Baiæ for the incomparable temperature of the ayre. Neither doe we *Odcombians* ſticke to affirme that our ayre is as ſweete as that of the royall Citie Madril in Spayne, Brixinia in the Earldome of Tyrol, Serauallum in Italy. Ormus in Perſia, Alexandria in Egypt, and finally Croton in Magna Grecia: all which Cities are moſt highly extolled both by the ancient and moderne Geographers for the paſſing amœnitie of their ayre. The ſecond thing which doth euen nobilitate our little pariſh (being alſo ſuch a ſpeciall accident for the ſuſtenation of mans life, that it is impoſſible for man, eſpecially in this part of Europe, to liue well without it) is our wooll, which is ſo famous for the ſingular fineneſse

* In Epiſtola ad Mecœnat.

thereof that we dare boldly auouch, that no place whatſoeuer in England yeeldeth better ſauing onely *Lemſter in Hereford-ſhire. Neither ſurely is this a thing of the leaſt importance to ennoble our Pariſh. For euen as †*Miletus* which was in times paſt the verie Queene of the Cities of Ionia in Greece, and the mother of almoſt fourſcore colonies, grew no leſse famous for the ſingularity of her wooll, which was diſtracted into diuers regions and quarters of the world, then for her pleaſant ſituation, and the ſtatelineſse of her ſumptuous buildings: So *Odcombe* (not that I make any iuſt compariſon betwixt the glorious citie of *Miletus* and our little pariſh, being but as it were an handfull in reſpect thereof) ought to be much the better regarded, by reaſon of ſo worthy an helpe that it miniſtreth to couer mans nakedneſse. The third is the conſpicuous eminencie of our Church, being erected vpon ſo loftie a place, that it ouerprieth and ouertoppeth the whole countrie round about it; euen as that notable Ægyptian watch tower called ‡*Pharos* neere to Alexandria, which was built by *Ptolomæus Philadelphus* vpon ſo eminent an hill, that it ouerlooked the whole circumiacent countrey. And truly this our Church deſerueth commen-

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* Cambden in Herefordſhire.

† Stephanus de vrbibus. Pompo. Mela. lib. 1. Strabo vulgo Melazo.

‡ Plinius lib. 2. cap. 85.

dation

dation in conſideration both of the nobility of the founder, being one *Moritonius* an Earle of Normandie, that came into this land (as I haue heard) with *William* the Conqueror; and alſo of the antiquitie. For it is at the leaſt fiue hundred yeares agoe ſince the firſt foundation thereof was laid. The fourth is the varietie of our ſweet and wholſome ſprings, diſtributed by the prouident artifice of nature into ſundrie conuenient places of our pariſh, as well for the delight as the vtility of our inhabitants, and endued with that orient and Criſtalline cleereneſe, together with the ſingular effects moſt inſeparably thereunto adioyned, that we may preſume to compare them with whatſoeuer fountains are reputed the excellenteſt in our whole countrey. The fift and laſt is that which ſhall (I hope) encourage you to perſeuere moſt conſtantly in your league, namely, our vnity and perfect loue amongſt our ſelues; for we all from the verie higheſt to the loweſt are moſt firmly knit togither in an indiſſoluble knot of friendſhip. It fareth not with vs, as it doth oftentimes with citizens and townſmen. For they are eſtſoones ſo inraged and inflamed with the burning zeale of ambition, that they ſoſter many turbulent factions, and oppoſe themſelues in ſuch virulent and hoſtile manner againſt each other, that now and then there fall out moſt grieuous broyles and mutinies betwixt them, whereby the ſtrength of their ſocieties is the ſooner weakened and diſſolued: but

but wee *Odcombians* conioyne our ſelues together in one, euen as the members in mans bodie without any emulation, or repining at each others proſperous eſtate, and diſpoſe our affections as a well-tuned harmonie, that they neuer ſuffer any iarring diſcord. So that by this ſympathie of our neighbourly loue wee waxe the ſtronger, and become euen inexpugnable to our enemies, if at the leaſt wee haue any. Heerein wee follow the wiſe counſaile of that ſage Scythian * *Scylurus*, who being on his death bed called to him all his ſonnes, which were in number foureſcore, to all whom ſeuerally one after another hee deliuered a ſheaſe of arrowes bound vp together, commaunding them to breake thoſe arrowes as they were ſo bound; they tried, but were not able to doe it. Whereupon hee tooke the ſheaſe againe into his owne handes, and hauing looſed the bond, he eaſily brake all thoſe ſhaftes being ſundred one from another; which hee could not doe, when they were bound together. By which token hee intimated to them that they ſhould bee ſtrong and inuincible, as long as they perſeuered in the bond of vnitie, but ſhould quickly come to vtter ruine and deſtruction, if by their priuate diſſentions they were diuided aſunder. Therefore, louing Confederates, imitate vs *Odcombians* in this our vnitie, ſo that not onely yee your ſelues may cheriſh and embrace mutuall

* Plutarchus.

loue

loue amongeſt your ſelues, but alſo that yee and wee ioyntly together may expreſſe ſuch ſincerities of friendſhippe, by reaſon of this late league confirmed betwixt vs, that wee may bee as it were one fraternitie, one neighbourhoode.

Now if any ſhall reprehend mee of partialitie, for attributing ſo much to my natiue countrey, which ſeemeth indeede in outward ſhewe but a verie obſcure and ignoble place: I heartily craue pardon for my preſumption in this behalfe, being by ſo much the more pardonable, by how much the leſſe I did euer illuſtrate my countrey with any condigne prayſes heretofore in all my life till this preſent time. Deſiring my countrey-men alſo the *Odcombians* to take this my preſent ſpeech as a ſufficient ſatisfaction and recompence in liew of my long ſilence of *Odcombe*, for whoſe good and ſafetie I hope I ſhall bee as readie to expoſe my bodie to any perils, (if opportunitie ſhall ſo require) yea, (which is more) to powre out my deereſt vitall bloud, as euer was noble **Codrus* for his Countrey of Athens, ‖ *Marcus Curtius* for Rome, or the famous Ladie § *Androclea* for Thebes.

As concerning the entertainment which ye expect at our hands, pardon vs we pray you, though we requite you not with a correſpon-

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* Juſtinus lib. 2. ſectio. 6.

‖ Lucius Deca.

§ Pauſanius lib. 9. Bœoticorum.

dent

dent proportion both in manner and matter like vnto yours. For we want thoſe meanes to expreſse our bountie towards you, as yee oppidanes are plentifully furniſhed withall. But this wee will aſsure you, that the defect of your entertainment ſhall bee moſt abundantly ſupplied with the integrity of our heartie loue and affection. Truly woe haue neither Bulles, nor Beares, nor Apes, that are wont ſometimes to be beaten vpon ſkittiſh iades, nor any ſuch things to ſhew you, for the ſight wherof, together with the moſt peeuiſh paſtimes that they yeeld to their ſpectators, many men are oftentimes drawen to vndertake long and chargeable iournies: but in ſteed thereof we ſhew you our men, that like valiant Martialiſts preſent themſelues vnto you with their warlike munition, ſome with partizans, ſome with thoſe remorſeleſse and mercileſse inſtruments which were for almoſt ſeuen ſcore yeares agoe inuented by a certaine * Germane as a pernicious bane of many millions of worthy men, I meane Muſkets and Caliuers, and ſome other with ſwords; with all which weapons we *Odcombians* can (if neede requireth) maintaine right, and repulſe wrong: but theſe inſtruments which were made for the effuſion of blood, we like peaceable men lay aſide at the entertaining of you, and with our Laurell branches in our hands,

* Polydor. Virgil. &c.

whith

which are the true enſignes of peace, moſt affectionately embrace you as our deere friends.

But ſeeing I perceiue that the time doth impoſe ſilence vpon me, I will breake off further circumſtances, which doe breed a tedious weariſomeneſse to the eares of the hearers: and finally conclude my ſpeech with this requeſt, namely to intreate you all, and that moſt inſtantly, that yee would as louingly accept of this rurall entertainment, which our pariſh ſhal now yeeld you, as of luxurious and Epicurious delicacy, which Cities and townes doe oftentimes affoord their gueſtes: ſeeing kinde entertainment ought not ſo much to be meaſured by the curioſitie of delicious cates, as by the vnfained welcome and entire beneuolence of the inuiting friends.

D I X I.

EXTRACTS

FROM

PURCHAS's PILGRIMS,*

RELATING TO

THOMAS CORYATE;

WHICH MAY SERVE AS

AN APPENDIX

TO HIS

CRUDITIES.

The Author of the Work from whence theſe Extracts are taken, ſpeaking of CORYATE, ſays, "*Great pitie it is that his voluminous Obſeruations of his foot Pilgrimage, longer then perhaps of any man euer hath bin in that kind, are either loſt, or at leaſt not come to ſome diſcreet hand, which might no doubt diſtill good inſtructions thence for the publike, as ſweet freſh water out of the huge ſalt Ocean.*"

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* Publiſhed in 1625, in five Vols. Folio.

EXTRACTS

RELATING TO

THOMAS CORYATE.

Part of a Letter to his Mother,

(Of a later Date than that already inſerted in this Volume.)

From Agra, *the Capitall Citie of the Dominion of the Great* Mogoll *in the Eaſterne* India, *the laſt of October,* 1616.

MOST deare and wel-beloued Mother, though I haue ſuperſcribed my Letter from *Aſmere*, the Court of the greateſt Monarch of the Eaſt, called the Great *Mogoll* in the Eaſterne *India*, which I did to this end, that thoſe that haue the charge of conueyance thereof, perceiuing ſuch a title, may bee the more carefull and diligent to conuey it ſafe to your hands; yet in truth the place from which I wrote this Letter, is *Agra*, a Citie in the ſaid Eaſterne *India*, which is the Metropolitan of the whole Dominion of the fore-ſaid King *Mogoll*, and ten dayes iourney from his

Court at the ſaid *Aſmere*. From the ſame *Aſmere* I departed the twelfth day of September *An.* 1616. after my abode there twelue moneths and ſixtie dayes; which though I confeſſe it were a too long time to remaine in one and the ſelfe-ſame place, yet for two principall cauſes it was very requiſite for me to remain there ſome reaſonable time: firſt, to learne the Languages of thoſe Countries, through which I am to paſſe betwixt the bounds of the Territories of this Prince and *Chriſtendome*, namely theſe three, the *Perſian*, *Turkiſh*, and *Arab*; which I haue in ſome competent meaſure attayned vnto by my labour and induſtry at the ſaid King's Court, matters as auaileable vnto me as money in my purſe, as being the chiefeſt, or rather only meane to get me money, if I ſhould happen to be deſtitute, a matter very incidentall to a poore Foot-man Pilgrim, as my ſelfe, in theſe Heathen and *Mahometan* Countries, thorow which I trauell. Secondly, that by the helpe of one of theſe Languages, I meane the *Perſian*, I might both procure vnto my ſelfe acceſſe vnto the King, and be able to expreſſe my mind vnto him about the matter for the which I ſhould haue occaſion to diſcourſe with him. Theſe were the reaſons that moued me ſo long to tarry at the *Mogol*'s Court, during which time I abode in the houſe of the *Engliſh* Merchants, my deare Countrimen, not ſpending one little piece of money either for dyet, waſhing, lodging, or any other thing.

And

And as for the *Perſian* tongue, which I ſtudyed very earneſtly, I attayned to that reaſonable ſkill, and that in a few moneths, that I made an Oration vnto the King before many of his Nobles, in that language, and after I had ended the ſame, diſcourſed with his Maieſtie alſo in that tongue very readily and familiarly; the Copy of which ſpeech, though the tongue it ſelfe will ſeeme to an *Engliſh-man* very ſtrange and vncouth, as hauing no kind of affinitie with any of our Chriſtian languages, I haue for noueltie ſake written out in this Letter, together with the tranſlation thereof in *Engliſh*, that you may ſhew it to ſome of my learned friends of the Clergie, and alſo of the Temporaltie, in *Euill*, and elſewhere, who belike will take ſome pleaſure in reading ſo rare and vnvſuall a tongue as this is. The *Perſian* is this that followeth.

A Copie of an Oration that I made in the Perſian *tongue to the Great* Mogol, *before diuers of his Nobles.*

HAzaret Aallum pennah ſalamet, ſooker Daruces ve tehaungeſhta haſtam kemia emadam az wellagets door, ganne az mulk Inglizan: kekeſſanaion petheen muſhacas cardand ke wellagets, mazcoor der akers magrub bood, ke mader hamma nezzarets dunmaſt. Sabebbe amadane mari mia booſti char cheez aſt auval be dedane mobarreckdeedars. Hazaret ke ſeete caramat ba hamma Trnakeſtan reeſeedaſt ooba tamam mulk Muſulmanan

der ſheenedan awſaffe. Hazaret daueeda amadam be deedane aſtawne akdas muſharaf geſhtam duum bray deedane feelhay Hazaret, kin chunm ianooar der heech mulk ne dedam ſeu in bray deedane namwer daryaee ſhumma Gauga, ke Serdare hamma daryaha dumieſt. Chaharum een aſt, keyee fermawne aliſhaion amayet fermoyand, ke betwanam der wellayetts Vsbeck raftan ba ſhahre San arcand, bray Zeerat cardan cabbre mobarreche Saheb crawncah awſaffe tang oo moſachere oo der tamam aalum meſhoor aſt belk der wellagette Vz bec eencader meſhoor neeſt chunan che der mulc Ingliſan aſt digr; biſhare eſhteeac daram be deedane mobarrec meſare Saheb crawnca bray een ſabeb, che awne ſaman che focheer de ſhabr Stambol boodam, ye aiaeb cohua amarat deedam dermean yecuſſi bawg naſdec ſhaht maſcoor coia che padſhaw Eepawiawn che nameſh Manuel bood che Saheb crawnca cuſh mehmannec aſeem carda bood, baad as griſtane Sulten Bataſetra as iange aſeem che ſhuda bood nas dec ſhahre Burſa, coima che Saheb crawn Sultan Baiaſetra de Zenicera tellaio beſtand, oo der cafes nahadond eeh car chees meera as mulche man ium baneed ta mia, as mulc. Room oo Arrac peeada geſhta, as door der een mulc reſeedam, che char haſar pharſang raw darad, beſhare derd oo mohuet caſheedam che heech ches der een dunnia een cader mohuet ne caſheedaſt bray deedane mobarrec dedare Haſeretet awn roos che be tacte ſhaugh ne ſhaughee muſharaf fermoodand.

The

The ENGLISH of it is this.

LORD *Protector of the World, all haile to you: I am a poore Traueller and World-ſeer, which am come hither from a farre countrie, namely* England, *which ancient Hiſtorians thought to haue beene ſituated in the farthеſt bounds of the Weſt, and which is the Queene of all the Ilands in the World. The cauſe of my comming hither is for foure reſpects. Firſt, to ſee the bleſſed face of your Maieſtie, whoſe wonderfull fame hath reſounded ouer all* Europe, *and the* Mahometan *Countries. When I heard of the fame of your Maieſtie, I haſtened hither with ſpeed, and trauelled very cheerfully to ſee your glorious Court. Secondly, to ſee your Maieſties Elephants, which kind of beaſts I haue not ſeene in any other Countrey. Thirdly, to ſee your famous Riuer* Ganges, *which is the Captayne of all the Riuers of the World. The fourth is this, to entreate your Maieſtie that you would vouchſafe to grant me your gracious Paſſe, that I may trauell into the Countrey of* Tartaria *to the Citie of* Samarcand, *to viſit the bleſſed Sepulchre of the* Lord of the Corners [*this is a title that is giuen to* Tamberlaine *in this Countrie, in that* Perſian *language: and whereas they call him the* Lord of the Corners, *by that they meane, that he was Lord of the Corners of the World, that is, the higheſt and ſupreme Monarch of the Vniuerſe*]: *whoſe fame, by reaſon of his Warres and Victories, is publiſhed ouer the whole World:*

* This is the ordinarie title that is giuen him by all ſtrangers.

perhaps hee is not altogether ſo famous in his owne countrey of Tartaria, *as in* England. *Moreouer, I haue a great deſire to ſee the bleſſed Tombe of the* Lord of the Corners *for this cauſe; for that when I was at* Conſtantinople, *I ſaw a notable old building in a pleaſant Garden neare the ſaid Citie, where the* Chriſtian *Emperor that was called* Emanuel, *made a ſumptuous great Banquet to the* Lord of the Corners, *after he had taken* Sultan Bajazet, *in a great battell that was fought neere the Citie of* Bruſia, *where the* Lord of the Corners *bound* Sultan Bajazet *in fetters of gold, and put him in a Cage of yron. Theſe foure cauſes moued me to come out of my natiue Countrey thus farre, hauing trauelled afoote thorow* Turkie *and* Perſia, *ſo farre haue I traced the World into this Countrey, that my Pilgrimage hath accompliſhed three thouſand miles, wherein I haue ſuſtayned much labour and toyle, the like wherof no mortall man in this World did euer performe, to ſee the bleſſed face of your Maieſtie, ſince the firſt day that you were inaugurated in your glorious Monarchal Throne.*

After I had ended my Speech, I had ſome ſhort diſcourſe with him in the *Perſian* tongue, who amongſt other things told me, that concerning my trauell to the Citie of *Samarcand*, he was not able to doe me any good, becauſe there was no great amity betwixt the *Tartarian* Princes and himſelfe, ſo that his commendatory Letters would doe me no good. Alſo he added, that the *Tartars* did ſo deadly hate all

Chriſtians

Chriſtians, that they would certainly kill them when they came into their Country. So that he earneſtly diſſwaded me from the iourney, if I loued my life and well fare; at laſt, he concluded his diſcourſe with me, by a ſumme of money, that he threw downe from a window, throw which he looked out, into a ſheet tied vp by the foure corners, and hanging very neere the ground, an hundred pieces of ſiluer, each worth two ſhillings ſterling, which counteruailed ten pounds our *Engliſh* Money: this buſineſſe I carried ſo ſecretly by the helpe of my *Perſian*, that neither our *Engliſh* Ambaſſadour, nor any other of my Countrimen (ſauing one ſpeciall, priuate, and intrinſicall friend) had the leaſt inckling of it, till I had throughly accompliſhed my deſigne: for I well knew that our Ambaſſador would haue ſtopped and barracadoed all my proceeding therein, if he might haue had any notice thereof, as indeed he ſignified vnto me, after I had effected my proiect, alledging this, forſooth, for his reaſon, why hee would haue hindred me, becauſe it would redound ſomewhat to the diſhonour of our nation, that one of our countrey ſhould preſent himſelfe in that beggarly and poore faſhion to the King, out of an inſinuating humour, to craue Money of him: But I anſwered our Ambaſſadour in that ſtout and reſolute manner, after I had ended my buſineſſe, that he was contented to ceaſe nibling at me: neuer had I more need of Money in all my life, then at

that

that time: for in truth I had but twentie ſhillings ſterling left in my Purſe, by reaſon of a miſchance I had in one of the *Turkes* Cities called *Emert*, in the Countrey of *Meſopotamia*, where a Miſcreant *Turke* ſtripped me of almoſt all my Monies, according as I wrote vnto you in a very large Letter the laſt yeare, which I ſent from the Court of this mightie Monarch, by one of my Countrimen that went home by Sea in an *Engliſh* ſhip, laden with the Commodities of this *India*, which Letter, I hope, came to your hands long ſince. After I had beene with the King, I went to a certaine noble and Generous *Chriſtian* of the *Armenian* Race, two dayes iourney from the *Mogolls* Court, to the end to obſerue certaine remarkable matters in the ſame place, to whom, by meanes of my *Perſian* Tongue, I was ſo welcome, that he entertayned me with very ciuill and courteous complement; and at my departure gaue mee very bountifully twenty pieces of ſuch kind of Money as the King had done before, counteruailing fortie ſhillings ſterling. About tenne dayes after that, I departed from *Aſmere*, the Court of the *Mogoll* Prince, to the end to begin my Pilgrimage, after my long reſt of fourteene Moneths, back againe into *Perſia*, at what time our Ambaſſadour gaue mee a piece of Gold of this King's Coyne worth foure and twentie ſhillings, which I will ſaue (if it bee poſſible) till my arriual in *England*: ſo that I haue receiued for beneuolences, ſince I came into this Countrey,

twentie

twentie markes ſterling, ſauing two ſhillings eight pence; and by the way, vpon the confines of *Perſia*, a little before I came into this Countrey, three and thirtie ſhillings foure pence in *Perſian* Money, of my Ladie *Sherley*: at this preſent I haue in the Citie of *Agra*, where-hence I wrote this Letter, about twelue pounds ſterling, which according to my manner of liuing vpon the way, at two pence ſterling a day, (for with that proportion I can liue pretty well, ſuch is the cheapneſſe of all eatable things in *Aſia*, drinkable things coſting nothing, for ſeldome doe I drinke in my Pilgrimage any other liquour then pure water) will maintaine me very competently three yeeres in my trauell, with meate, drinke and cloathes: In this Citie of *Agra*, where I am now, I am to remaine about ſixe weekes longer, to the end to expect an excellent opportunity, which then will offer it ſelfe vnto me, to go to the famous Riuer *Ganges*, about fiue dayes iourney from this, to ſee a memorable meeting of the gentle people of this Countrey, called *Banians*, whereof about foure hundred thouſand people go thither of purpoſe to bathe and ſhaue themſelues in the Riuer, and to ſacrifice a world of Gold to the ſame Riuer, partly in ſtamped Money, and partly in maſſie great lumpes and wedges, throwing it into the Riuer as a Sacrifice, and doing other ſtrange Ceremonies moſt worthy the obſeruation. Such a notable ſpectacle it is, that no part of all *Aſia*, neither this which is called the great *Aſia*, nor the leſſer,

leſſer, which is now called *Natolia*, the like is to be ſeene; this ſhew doe they make once euery yeare, comming thither from places almoſt a thouſand miles off, and honour their Riuer as their God, Creator and Sauiour; Superſtition and Impietie moſt abominable in the higheſt degree of theſe brutiſh *Ethnicks*, that are aliens from Chriſt and the Commonwealth of *Iſrael*. After I haue ſeene this ſhew, I will with all expedition repaire to the Citie of *Lahor*, twentie dayes iourney from this, and ſo into *Perſia*, by the helpe of my bleſſed Chriſt, &c.

Your dutifull, louing and obedient Sonne,
now a doſolate Pilgrime in the World,

THOMAS CORYATE.

CERTAINE OBSERUATIONS,

Written by THOMAS CORYATE.

Ieſuiticall Marianitie.

WHereas the Beggers begge in this Countrey of a *Chriſtian* in the name of *Bibee Maria*, and not of *Hazanet Eeſa*, thereby we may gather that the *Ieſuits* haue preached *Mary* more than *Ieſus*.

Notable Example of Atheiſme.

A great *Raia* a *Gentile*, a notorious Atheiſt, and contemner of all Deitie, glorying to profeſſe he knew no other God then the King, nor beleeuing nor fearing none: ſitting dallying with his women, one of them plucked a haire from his breſt, which being faſt rooted, plucked off a little of the ſkinne, that bloud appeared; this ſmall ſkarre feſtered and gangrened incurably, ſo that in few dayes he deſpaired of life, and being accompanied with all his friends and diuers Courtiers, he brake out into theſe excellent words: Which of you would not haue thought that I being a man of Warre, ſhould haue dyed by the ſtroke of a Sword, Speare or Bow? but now I am in-

inforced to confeſſe the power of that great God, whom I haue ſo long deſpiſed, that hee needs no other Lance then a little haire to kill ſo blaſphemous a wretch, and contemner of his Maieſtie, as I haue beene.

Ecbar's Iugling.

Ecbar Shaugh had learned all kind of Sorcery, who beeing once in a ſtrange humour to ſhew a ſpectacle to his Nobles, brought forth his chiefeſt Queene, with a Sword cut off her head, and after the ſame perceiuing the heauineſſe and ſorrow of them for the death of her, (as they thought) cauſed the head, by vertue of his Exorciſmes and coniunctions, to be ſet on againe, no ſigne appearing of any ſtroke with his Sword.

Wiuely Fidelity.

Sultan Curſaroo hath but one Wife, for which one principall reaſon is, that during his impriſonment, the King intending to make a hunting Progreſſe of foure moneths, conſulted how to keepe him ſafe in his abſence; at laſt reſolued to build a Towre, and immure him within it, without gate, doore or window, except ſome ſmall holes to let in Ayre higher then he could come vnto; putting in all ſorts of prouiſion whatſoeuer, both fire, clothes, &c. with ſome ſeruants to abide with him for that time. While this was building, his wife came and fell at the King's feete,

and

and neuer would let goe till ſhe had obtayned leaue to be ſhut vp with him: the King much perſwading to enioy her libertie; ſhe vtterly refuſed any other comfort, then to be the companion of her Huſband's miſeries; amongſt which this was the greateſt, that if any of thoſe that were immured, beeing in number fiftie, ſhould haue dyed in the King's abſence, there was no meanes to burie them, for that no man was admitted to come neere the Towre.

Right and Rites about finding a Fountaine.

The Fountaine found the firſt day by one of my Lord's people, Maſter *Herbert*, brother to Sir *Edward Herbert*, which if he had not done, he muſt haue ſent ten courſe euery day for water, to a Riuer called *Narbode*, that falleth into the Bay of *Cambaya* at *Buroch*; the cuſtome being ſuch, that whatſoeuer Fountaine or Tanke is found by any great man in time of drought, he ſhall keepe it proper and peculiar to himſelfe, without the interruption of any man whatſoeuer. The day after one of the King's *Haddys* finding the ſame, and ſtriuing for it, was taken by my Lord's people, and bound all, &c. a great controuerſie being about it, &c.

Charitie of Moors.

Remember the Charitie of two great men, that in the time of this great drought were

at

at the charge of ſending ten Camels with twentie perſons euery day to the ſaid Riuer for water, and did diſtribute the water to the poore, which was ſo deare, that they ſold a little ſkinne for eight Piſe.

Ecbar's Pietie. Notable ſentence.

Ecbar Shaugh, a very fortunate Prince, and pious to his Mother: his pietie appearing in this particular, that when his Mother was carried once in a Palankeen betwixt *Lahor* and *Agra*, he trauelling with her, tooke the Palankeen vpon his owne ſhoulders, commanding his greateſt Nobles to doe the like, and ſo carried her ouer the Riuer from one ſide to the other; and neuer denyed her any thing, but this, that ſhee demanded of him, that our Bible might be hanged about an Aſſes necke, and beaten about the Towne of *Agra*, for that the *Portugals* hauing taken a ſhip of theirs at Sea, in which was found the *Alcoran* amongſt the *Moores*, tyed it about the necke of a Dogge, and beat the ſame Dogge about the Towne of *Ormuz*: but hee denyed her requeſt, ſaying, That if it were ill in the *Portugals* to doe ſo to the *Alcoran*, being it became not a King to requite ill with ill, for that the contempt of any Religion was the contempt of God, and he would not be reuenged vpon an innocent Booke: the moral being, that God would not ſuffer the ſacred Booke of his Truth to be contemned amongſt the Infidels.

Po-

Profligate Luſt.

One day in the yeere, for the ſolace of the King's Women, all the Trades-men's Wiues enter the *Mohal* with ſome-what to ſell, in manner of a Faire, where the King is Broker for his Women, and with his gaines that night makes his ſupper, no man preſent, (obſerue that whatſoeuer is brought in of virill ſhape, as inſtance in Reddiſhes, ſo great is the iealouſie, and ſo frequent the wickednesſe of this people, that they are cut and iagged for feare of conuerting the ſame to ſome vnnatural abuſe) by this meanes he attaines to the ſight of all the prettie Wenches of the Towne: at ſuch a kind of Faire he got his beloued *Normahal.*

Apophthegme.

After *Shaof Freed* had wonne the Battle of *Lahor* by a ſtratagem, the Captaines being taken by the King, and hanged vpon Fleſh-hookes and Stakes, made an entrance for the King to *Lahor*, his ſonne *Curſaroa* being then taken Priſoner, and riding bare-footed vpon an Elephant; his Father demanded him how hee liked that Spectacle of his valiant and faithfull Captaines hanging in that manner, to the number of two thouſand: hee anſwered him, that he was ſorrie to ſee ſo much Crueltie and Injuſtice in his Father, in executing them that had done nothing but their dutie; for that they liued vpon his Bread

and Salt: but hee ſhould haue done right if hee had ſaued them, and puniſhed him which was their Maſter, and the Author of the Rebellion.

The Kings external Charitie.

For more cleere declaration of this excellent vertue vpbraiding the coldneſſe of our Charitie, you ſhall vnderſtand a cuſtome of this King, who ſleeping in his *Guſle-can*, often when hee awakes in the night, his great men (except thoſe that watch) being retired, calls for certaine poore and old men, making them ſit by him, with many queſtions and familiar ſpeeches paſſing the time, and at their departure cloathes them, and giues them bountifull Almes often, whatſoeuer they demand, telling the money into their hands.

For a cloſe of this Diſcourſe, I cannot forget that memorable Pietie, when at *Aſmere* hee went afoote to the Tombe of the Prophet *Hod. Mundin* there buried, and kindling a fire with his owne hands, and his *Normahal*, vnder that immenſe and *Heidelbergian-æquipollent* Braſſe-pot, and made Kitcherie for fiue thouſand poore, taking out the firſt platter with his owne hands, and ſeruing one; *Normahal* the ſecond, and ſo his Ladies all the reſt. Cracke mee this Nut, all the Papall Charitie vaunters.

The King likes not Shifters of Religion.

An *Armenian* desirous to turne *Moore*, procured a Noble-man to bring him to the King, whom the King asked why he turned *Moore*, whether for preferment? he answered, No. Some few Moneths after craving some courtesie of the King, he denyed it him, saying, That he had done him the greatest favour that could bee, to let him save his soule, but for his bodie hee himselfe should prouide as well as he could.

The King likes not those that change their Religion, hee himselfe beeing of none but of his owne making, and therefore suffers all Religions in his Kingdome. Which by this notable example I can make manifest: The King had a Seruant that was an *Armenian*, by name *Scander*; to whom vpon occasion of speech of Religion, the King asked if hee thought either hee or the *Padres* had conuerted one *Moore* to be a true *Christian*, and that was so for conscience sake, and not for money: who answered with great confidence, That hee had one which was a perfect *Christian*, and for no worldly respect would bee other, whom the King caused presently to bee sent for: and bidding his Master depart, demanded why he was become a *Christian*, who rendred certaine feeble, implicite, Iesuiticall Reasons, and auowed that hee would neuer be other: whereupon the King practised by faire speeches

and large promiſes, to withdraw him to the folly of *Mahomet*, offering him Penſions, meanes, and command of Horſe, telling him he had now but four Rupias a Moneth Wages, which was a poore Reward for quitting his *præpuced* faith; but if he would recant, hee would heape vpon him many dignities: the Fellow anſwering, it was not for ſo ſmall Wages hee became *Chriſtian*, for hee had limbes, and could earne ſo much of any *Mahometan*, but that hee was a *Chriſtian* in his heart, and would not alter it. This way not taking effect, the King turned to threatnings, and menacings of Tortures and Whippings; but the Proſelyte manfully reſoluing to ſuffer any thing, anſwered, hee was readie to endure the King's pleaſure. Vpon this reſolution, when all men expected preſent and ſeuere caſtigation, the King changed his tune, highly commending his conſtancie and honeſtie, bidding him goe and returne to his Maſter, and to ſerue him faithfully and truely, giuing him a Rupia a day Penſion for his Integritie. About two Moneths after, the King hauing beene a hunting of wild Hogges, a beaſte odious to all *Moores*, and accuſtomed to diſtribute that ſort of Veniſon among *Chriſtians* and *Razbootes*, ſent for this *Armenian*, Maſter of this conuerted *Catechumen* or *Mahometan*, to come and fetch part of his Quarrie. The *Armenian* not beeing at home, this his principall Seruant came to know the King's pleaſure, who commanded him to take vp a

Hogge

Hogge for his Maſter, which no *Moore* will touch; which hee did, and being gone out of the Court-gate, was ſo hooted at by the *Mahometans*, that hee threw downe his Preſent in a Ditch, and went home, concealing from his Maſter what had paſſed. About foure dayes after the *Armenian* comming to his watch, the King demanded of him whether the Hogge he ſent him were good meat or no; who replyed, he neyther heard of, nor ſee any Hogge: whereat the King remembring to whom this Hogge was deliuered, cauſed the fellow to be ſent for, and examining the matter, had it confeſſed how he threw away the Hogge, and neuer carried it home: the King preſſing to know the reaſon, the poore fellow anſwered how he was mocked for touching it, and it being a thing odious to the *Moores*, for ſhame he threw it way: at which he replyed, By your law there is no difference of meats, and are you aſhamed of your lawes? or to flatter the *Mahometans*, doe you in outward things forſake it? now I ſee, thou art neither good *Chriſtian*, nor good *Mahometan*, but a diſſembling knaue with both: while I found thee ſincere, I gaue thee a penſion, which now I take from thee, and for thy diſſimulation doe command thee to haue a hundred ſtripes, which were preſently giuen him in ſtead of his money, and bade all men by his example take heed, that ſeeing he gaue libertie to all Religions, that which they chooſe and profeſſe they may ſticke vnto.

Maſter THOMAS CORYATE'S

Trauels to, and Obſeruations in CONSTANTINOPLE, and other Places in his Way thither;

And his Iourney thence to ALEPPO, DAMASCO *and* IERUSALEM.

We haue alreadie ſeene Maſter Thomas Coryate *in his* Indian *peregrination. The beginning of which his Iourny we could not then giue you for want of that Intelligence which ſince is come to my hands, namely his owne Bookes; out of which I haue preſented thee his Obſeruations of* Zante, Syo, *and* Conſtantinople; *with ſome other places in his way to* Ieruſalem, *from whence he pierced* Perſia *and* India. *He ſet forth October the twentieth, Anno* 1612. *and Ianuarie the thirteenth arriued in* Zante. *Out of his large Iournall I haue briefly preſented this.*

THE houſes of this Towne are built with ſtone, ſuch as is digged out of the rockie ſide of the Mountaine. They are ſomewhat lower

lower then I haue obſerued in other Townes: their Roofes are ſomewhat flatte according to the forme of the *Italian* Building, with a prettie round ſtone inſerted into the middle of the out-ſide, which maketh the Houſe there ſomewhat like to the broad Thrumbe Caps, that ſome of the olde women of the Weſt parts of *England* were wont to weare for ſome twentie yeares ſince. Neither doth their manner of tiling differ from that of *Italy*, being made all hollow within ſide, which is vſed ſeuerally ouer all *Italie*, and many parts of *France*. I could ſee no glaſſe windowes in their houſes, but all Lattice made of Firre, which I obſerue to be generally vſed amongſt them. Which Lattice leaues in the Summer time they doe commonly take off, and then, ſeeing they are *Greekes*, and merrie *Greekes* too, they may be very properly ſaid to keepe open houſes. Now concerning their lowe houſes, the reaſon why they build them ſo lowe is, becauſe of the manifold Earthquakes which doe as much ſhare this Iland as any other place in the World. The Earthquakes are ſo frequent with them, that ſometimes they feele tenne of them in a moneth. At the time of my being in the ſame there was a little feeling of an Earthquake, which was perceiued for ſome fiue or ſixe dayes together. For which cauſe on Munday being the eleuenth of Ianuary, about tenne of the clocke in the morning there was a Proceſſion about the Caſtle ſolemnized

by the *Greekes* Prieſts, that prayed to God to ceaſe the Earthquake. Sometimes when it is any thing vehement, they vſe to ring out the Bels of all their Churches. The motion of the Earth doth neuer laſt aboue a quarter of an houre at the moſt, when it continueth longeſt moſt commonly but two or three minutes; during which time it often falleth out to be ſo violent, that people fearing leſt the houſes would fall downe then haue beene driuen out of doores, euen out of their naked beds, men in their ſhirts, women in their ſmockes, carrying their clothes with them, that they haue haſtily caught vp, and haue at leiſure put them on afterward. The time of the Earthquake is vncertaine, ſometimes it commeth by day, and ſometimes by night. The natural cauſe of them is vnknowne vnto me: though ſome of the *Engliſhmen* that dwelt in the Towne doe coniecture that it proceedeth from the hollow Caues and Cauernes that are in the bowels of the Earth. It is obſerued that their Earthquakes doe moſt commonly happen when there is a ſuddene calme in the Sea and quiet weather, and the windes which doe for the moſt part accompany it, or rather goe before it, and partly cauſe the ſame, are Weſt and by North and Weſterly. Neither is this Iland only ſubiect to theſe Terremotes, but alſo the next Ile neere at hand called *Cephalonia*, which is more ſhaken with the ſame then *Zante*: which are the only two places of the whole Countrey thereabout that are annoyed

noyed with Earthquakes. For neither *Morea* neere at hand, nor *Arcadia*, doe at any time feele theſe ſhakings, therefore the frequencie of theſe foreſaid Earthquakes is the reaſon of the low building of the houſes, which would the ſooner fall downe with the forcible motion of the Earth if they were very high. Howbeit as lowe as they are, ſometimes two or three houſes haue fallen downe with the Earthquakes, being rooted out from the very foundations. and haue beene afterward re-edified.

Now I will mention a matter of this Towne which vnto moſt that ſhall reade it will ſeeme almoſt incredible; that albeit it be no more then two miles and a halfe, or at the uttermoſt three miles in compaſſe, yet it ſhould containe three and fortie Churches and Chappels. A thing ſo abſolutely true that there is no contradiction to be made againſt it: only they are ſo little, that a faire Towne Church of *England* will make very neere halfe a ſcore of them. Theſe are the particular names of the totall number; firſt three in the Caſtle, Saint *Francis*, Saint *Katharine's*, Saint *Marke's*, Saint *Marie's* in the Towne, in the Yard or Court of which, before I came into any part of the Church, I ſaw a very remarkable Monument that ſhall not paſſe vnmentioned, the Sepulchre of *Marcus Tullius Cicero* and his Wife *Terentia*, but ſuch an obſcene and ignoble graue, that I could not but condole the misfortune of that famous and incomparable Orator, from the inexhauſted Fountaine of whoſe incom-

incomparable Learning, ſo many excellent Orators haue drawne liquor of Rhetorical inuention, to the great garniſhing and adorning of their polite lucubrations. For it ſtandeth *ſub dio.* in the open Aire, without any Sepulchrate or Titulararie ſtone, that might teſtifie to the Reader who lieth there; which cannot but ſtrike a kinde of veneration into any man that hath any ſparke of learning. But belike the Vrne wherein his aſhes were laid may remaine there, though the *Venetians* haue robbed the place of the Monument, which I know to be very true, by a certaine ancient Inſcription that I read in a ſtone in the Quadrangle of a *Clariſſimo's* houſe adioyning to the *Piazza* of Saint *Marke* in *Venice*, which I haue mentioned in my former Booke, *viz. Marce Tulli Cicero*, haue *& tu Terentia Antoniana.* Theſe foure Churches belong to the *Italians*, all the reſt (being 39) to the *Greekes.*

Famous is this Citie ouer moſt part of *Europe*, *Aſia*, and *Africa*, for three principall Commodities which the Iland doth miniſter to the ſame, and the Citie againe to many remote Countries, Wine, Oile, and Currans.

I obſerued a ſtrange cuſtome in this Iland the day of their Marriages: for whenſoeuer any of the Kindred is married, all the day all of the ſame conſanguinity do hang out of their Windowes certaine Carpets, by which it is generally knowne in the Towne that ſuch a one is married: and they hang out moſt commonly two Carpets in euery houſe. I haue obſerued

obſerued alſo a cuſtome amongſt their women which I neuer read or heard of amongſt any other women. They ride on Aſſes aſtride, and that vpon *Morocco* Saddles, but all thoſe that I ſaw ride were Gentlewomen of the better ſort, attired in their Silkes or Damaſkes, very ſeemely to behold, beeing attended by a Page that walketh along by their ſides, many of them ſlaues that they bought with their mōney.

The firſt *Caloieri* that euer I ſaw were in this Towne of *Zante*, which are certaine *Greekiſh* Prieſts, whoſe names are deriued from theſe two *Greeke* words καλὸς and ἱερεύς, that is an honeſt or good Prieſt. They are ſuch as haue vndertaken the Vow of ſingle life. But there are other Prieſts among them that are ſuffered to marry, but hauing buried one Wife they may not matrimony. Their ordinarie faſting dayes of the weeke are Wedneſday and Friday, in which they will neither eate fleſh nor any fiſh that hath any bloud in it: alſo they obſerue foure Lents euery yeere. *And now we will follow our Author to Syo.*

Out of *Syo* a great Tribute of twentie thouſand Chicquins ariſeth vnto the *Grand Signior*, out of a principall Commoditie that this Iland yeeldeth, *viz.* Maſticke, which groweth heere only of all the places of the World: the Tree that beareth it is a prettie kind of ſhrub like vnto that *Lentiſcus*, that groweth in ſome parts of *France* and *Italie*; this ſhrub groweth low by the ground, and beareth crooked little boughes

boughes and leaues: they are not diſperſed ouer the whole Iland, but grow only in one place of it ſome ſixe miles from the Citie; the iuyce of it is white, and in the moneth of Auguſt they begin their *Rocolta*, that is, their Maſticke Harueſt; the men that are ſet a worke about the buſineſſe, cutting the barke of the Tree with their Iron Inſtruments, which are like Pix-axes, and it is almoſt three moneths before they end their *Recolta*, the Gum diſtilling inceſſantly for that ſpace.

Beſides, there is another Commoditie that they ſell in this Iland, Cotton, which groweth very plentifully in ſundry places of the ſame. The ſhrub or buſh that beareth it is as low as the loweſt ſort of Vines, and there is a great multitude of plots of it neere to the Towne and in other parts of the Countrie. The downie or woolly ſubſtance which proceedeth from the Cod of the ſhrub doth yeeld that matter, of which the Iſlanders doe make a certaine ſtuffe called Dimitie, and another called Scammatie.

The day before we departed from *Syo*, I rode into the Countrey vpon an Aſſe (according to the cuſtome of the Iland) being accompanied with ſome other of my Countreymen, whereof the chiefe was one Maſter *Richard Southerne*, that had liued a prettie while in thoſe parts, and vſed me paſſing louingly in the Towne of *Syo*, alſo Maſter *Robert Eldred*, and Maſter *Richard Lamplin*. We tooke our iourney to a thing very famous and worthy

to

to be seene by euery learned Traueller, if that bee true that the Inhabitants doe report of it; namely, the Sepulchre of the Prince of all Poets, diuine *Homer*, my Master for many yeeres since,

—— A quo, ceu fonte perenni,
Vatum Pieriis ora rigantur aquis.

for indeed they doe confidently affirme, that hee was borne in this Iland, and buried heere also. Yet there are fiue Cities more do challenge him as well as *Syo*, according to an old Distich in the Methologie of *Greeke* Poets that read long since

Ἑπτὰ πόλεις δ' ἐρίζουσι περὶ ῥίζαν Ὁμήρου·
Σμύρνα, Ῥόδος, Κολοφών, Σαλαμίς, Χίος, Ἄργος, Ἀθῆναι.

But our sinister fortune was to goe too late out of the Towne that we could not possibly reach thither that night ouer the dangerous precipices and difficult passages of Rocks and home againe, for it was about some twelue miles to the place. But insteed of going thither (whither if we had gone we could not haue seene any Monument at all, but only a Vineyard that yeeldeth excellent Wine, which was once a part of the possessions of that peereleſſe Poet, and in which they say his bodie lieth interred) wee went to a goodly Monasterie called *Emonia*, which is by many degrees the faireſt of the whole Iland: it is inhabited by *Greeke* Monkes called *Caloieri*, which are in number two hundred, their reuenewes

are

are at the leaſt fiue thouſand Dollars by the yeere, which make a thouſand pound ſterling. The Monaſterie ſtandeth vpon the ſide of an hill, and was built about ſixe hundred yeeres ſince, by the Emperor *Conſtantinus Monomachus*; the Chappell is a very beautifull building, being built all round, and beautified with diuers faire marble pillars. There I ſaw the goodlieſt waxe Candle that euer I ſaw in my life, ſome eight foote high faſtened to a wall, & ſo bigge as my middle, for I meaſured it with my girdle: The firſt Monke thereof was one *Nicetus*. I know not what kinde of learned men the Monkes of this place haue bin in former times, but now they are ſo vnlearned, that they can onely reade in their owne Manuſcript Greeke Bookes, but can neither vnderſtand nor ſpeake any learned Greeke, but the moderne; for I could not finde as much as one learned man of the whole two hundred. They haue a notable ciſterne of water in their Monaſtery which is alwaies full of water, to the end to ſerue their turne in time of neceſſitie, if they ſhould be beſieged by the enemy. This Monaſtery is famous for the Bels that are therein, in number foure, not for the greatneſſe thereof, but that thoſe *Calaieri* only of all the other Greekiſh Monkes of the whole Greekiſh territorie, are ſuffered to vſe them. In this Iland is the Caue of *Sibilla Helleſpontia*, but the ſhortneſſe of the time bared me of the opportunitie to ſee it. The whole

the

Iland is one hundred miles in compaſſe, and there are in it about eightie thouſand ſoules.

FROM this Towne I ſailed in an *Engliſh* Ship, to the *Troian* ſhoare, where I landed Feb. 22. with fourteene *Engliſh* men more and a *Iew* or Druggerman, all well weaponed for feare of any hoſtile inuaſion by the *Turkes*: by the way as we were going thither, we found a bare little plot of ground, not farre from the Sea, where their Oxen trode out wheate, according to the cuſtome of moſt of theſe *Aſiaticke* Countries; we walked towards the mould or hauen of *Troy*; but before we came thither we obſerued diuers antiquities worthy the relation: firſt on the left hand of vs we left the ruines of a goodly Fortreſſe; then a hillocke which was built in a round forme; there remained onely the lower part of the wall, without doubt it was a very ſtrong fortification before it was deſtroyed: afterward on the right hand of vs, wee ſaw a peece of a wall vnder the ſhoare hard by the Sea ſide, but the breadth, height, and length of it we did not ſo exactly behold, becauſe we were a prettie way diſtant from it: likewiſe we ſaw a great many round Marble pillars ſtanding vpright in the ground, and diſperſed in diuers parts of the lower ſide of the Citie that lay neere to the Sea-ſhoare: theſe Pillars are moſt of gray Marble; but of no

ſuch

ſuch notable bigneſſe as I ſaw afterward, moſt of them ſtood in the ground which was ſowne with Wheate, which ground was ſo couered ouer with little broken ſtones, that I did very much maruell how it was poſſible that Corne ſhould grow in that place; as for the Pillars, we beleeued that as much of euery Pillar lay buried vnder the ground, as appeared aboue the ground. Once I was about to number theſe Pillars, but by reaſon that they were ſo extreamely ſcattered, I found an extreame difficultie in it, and could not doe it truely and exactly without a longer time then was limited me, but ſurely I thinke there were no leſſe than one hundred of them, moſt of them were growne very rough and ſcabrous, which happened by the iniurie of all manner of weather in ſo long antiquitie of time; only one of them in a low plot of ground neere to the Sea, was paſſing ſmooth and plaine, like a ſleeking ſtone, and the faireſt for length and compaſſe that I could ſee in the whole number; neere vnto ſome of theſe Pillars there be foure or fiue goodly Marble Sepulchers of a great length, one of which I meaſured, and found it to be nine of my feete long. Theſe Tombes conſiſt of one intire Marble ſtone, euen of white Marble; vpon euery corner of one whereof are foure round knobs, made in the forme of little pillowes, and the middle part riſeth with a ſharpe line, like vnto the ſharpe part of a Coſtlet or breaſt plate; likewiſe there was another of white Marble, on the left ſide

whereof

whereof the whole proportion of two hands (which I coniecture to haue bin the hands of ſome great Lady) were ſo curiouſly expreſſed, that it is impoſſible for *Praxiteles* or any other that was the moſt excellent caruer in the World to ſurpaſſe it. I finde *Petrus Bellonius* his obſeruations of theſe Sepulchers to be very true; for that which hee writeth of them is very certaine, that they are excauated, that is, made hollow in the inſide, in the forme of a Cheſt, and that the corners doe remaine whole and entire. I finde this to be true by my ocular experience: but moſt of theſe Sepulchers lye looſely vpon the ground, as hauing bin digged from the places where they were ſettled, ouer the bodies which lye vnderneath them: to what end I know not, only I thinke that ſome imagining there might be treaſure hid vnder them, might digge them vp in hope to finde ſome Gold or Siluer vnder theſe tombes: but whoſoeuer doe digge vp the Sepulchers of dead men for gaine of treaſure, I wiſh they may be as much fruſtrated of their hopes as he was that in the Citie of *Babilon* did digge vp the Monument of *Nitooris*, Queene of the *Babylonians*, and the wife of King *Nebuchadnezer*, in the outſide of whoſe Tombe ſtone there was written a certaine Epitaph, by ſome one or other that ment to delude the Reader; for though the Epitaph promiſed treaſure to him that ſhould digge vp the Monument, yet after he had rooted it vp from the ground, inſtead of treaſure he found this memorable

inſcription; *Niſi auri inſatiabili cupiditate flagrâſſes, nunquam in defunctorum cadauera ſæuitiam tuam exercuiſſes.* It grieued me to the heart that I could not learne either by inſcriptions, or any other meanes, whoſe Monuments theſe were: for it is vaine to be induced by coniectures, to ſay they were theſe or theſe mens; onely I hope no man will taxe me of a raſh opinion, if I beleeue one of them might he the Monument of King *Ilus*, the enlarger of the Citie of *Troy*; for I remember that *Homer* ſaith in his eleuenth *Iliad*, that *Ilus* was buried in the open as this was; and that another of them might be the Monument of King *Priamus*, it is not altogether vnlikely; for *Virgil* writeth in his ſecond *Æneid* that King *Priamus*, after the late fatall deſtruction of the Citie, was ſlaine by *Pyrrhus* the Son of *Achilles*, neere the *Troian* ſhoare: for thus ſaith he — *iacet ingens littore truncus.* Now though mercileſſe *Achilles* perſecuted the dead carkaſe of *Hector* with that barbarous crueltie, as to dragge him ſtarke naked at a Cart's taile three times about the wals of the Citie: yet it is likely they would ſo much honour the old ſiluer haired King *Priamus* (eſpecially ſince they had now fully ſatisfied their furie, both by burning of the Citie, and maſſacring of all the moſt Noble Citizens, and with the reſt their laſt King) as to couer his body with ſome royall monument beſeeming his regall ſtate; pardon me (gentle reader) for this my coniecture. I affirme nothing certainely, onely I geſſe, as another

another induſtrious traueller would do, that hath or ſhall obſerue the ſame things that I haue done, that one of thoſe goodly Monuments might be the Sepulcher of *King Priamus*.

From the place where theſe Tombes lay, we went toward the hauen or mould of *Troy*, which ſeemeth to haue bin a notable place in former times; for there remaine worthy ſteps of antiquity to this day: a little on this ſide the water wee ſaw a very delicate trough of white Marble, which whether it ſerued for women to waſh cloathes in, or for any beaſtes (as horſes) to drinke in, I know not. The mould was in former times a conuenient harbour for little veſſels, as *Carmiſals* Gallies, Frigats, but I doubt whether any great Ships could ſecurely ride at anchor there: for the water is ſo ſhallow, that I think a veſſel of any great burthen will quickly touch ground, although perhaps in thoſe daies, when the Citie did flouriſh, the water neere the ſhoare might be much deeper then it is now, by reaſon of the continuall ſcouring and clenſing of the channell. There remaine certaine memorable antiquities at this mould; certaine faire gray Marble Pillars, in number ten, that appeare aboue the water, being infixed in the ground; more than the halfe of them I beleeue are buried in the water: all theſe ſtand ſomewhat neere together, almoſt in a rowe. It is likely that they were heretofore placed there to this end, that Barges, Boates, and ſuch kinde of veſſels as anchored there, might

by the meanes of cables or other roapes be ſtaied or tied thereto. There alſo I ſaw a very ſtately and gallant aſcent from the landing place vpwards towards the Citie, a faire kind of pile built in the water, reaching vp at the leaſt two but lengths (according to my opinion) till it ioyneth with the land, and made in the forme of a wall: It is ſo broade that I beleeue three Carts might eaſily go together ſide by ſide vpon it: it is greatly ruined and broken downe, the ſtones being diſſipated and ſcattered a ſunder; onely the foundation of a part of it that ioyneth almoſt to the land, remaineth very entire to this day; for as I walked vp from the water towards the land by chance, I caſt mines eyes vpon the left ſide of the mould, and found it a very notable foundation; and to the end I might the more exactly view it, I leaped downe vpon the ſand to ſuruey the ſame: that part of the pile conſiſteth of a faire and ſtrong white ſtone, ſquared out very artificially, and of a great length and thickneſſe. As you walke vp from this mould towards the Citie, you may ſee the ſtately Pallace of the King before you, ſtanding in a direct line oppoſite to your face: by the conſideration of which I did the better confirme that beliefe in my ſelfe, that the Pallace, which I will ſhortly ſpeake of, might be the place of the King's royall reſidence: for it was a very delicate paſſage for the King, either in a Chariot or a Horſe backe from this mould through a ſtately faire ſtreete,

to

to his owne Pallace, diſtant but a little mile from the water: from this mould wee went to a ſtanding poole but a little remote from the ſhoare, being I thinke well neere a mile in compaſſe: which I firſt thought to haue bin freſh water, but when I taſted it, I found it ſalt, and therefore I gather that this is nothing but the inundation of the Sea, when it doth ſometimes exceede his bankes: hard by one ſide of the Poole I ſaw a principall relique of antiquitie, a goodly grey Marble Pillar, the faireſt that euer I ſaw in my life till then, lying on the ground, and broken in the very middeſt: it was three and thirty Geometricall foot long (for I meaſured it very exactly with a Carpenter's rule of twelue inches) and fiue thicke; neere to the ſame Pillar there is a broken fragment of Marble, lying in the water, of the ſame colour and proportion with the former Pillar, whereby I know that it was part of the ſame Pillar: this was the very head of the Pillar, being wrought with ſuch a kinde of worke as is vſed about the heads of Pillars; this part was fiue foot long, ſo that the whole Pillar was eight and thirty foot long, being of one entire ſtone as I thinke, though it be now broken in three peeces, which came to paſſe by the violent fall thereof.

But a little from this goodly Pillar, which I haue now mentioned, there is another almoſt as great, lying on the ground, and ſo couered with Brambles and Briers, that I could not perfectly obſerue the length of it. Againe,

about a butt length further, there is one very memorable gray Marble Pillar more, lying on the ground, ſome thirty foot long, foure foot thicke, and broken in the middeſt. As we aſcended higher from the Poole towards the Pillar, we obſerued a very lamentable rubbiſh of ſtones intermingled here and there with a few little fragments of Brickes, and diſperſed ouer thoſe fields that were once filled vp with houſes, ſo that I could not tread vpon any plot of ground from the mould, till I came to the Pallace, but I found round about me old broken ſtones; in ſome places whereof I ſaw greene Corne growing, whereof I did not a little wonder, becauſe I could not conceiue how they ſhould plough up ſuch hard ſtony earth: on the left hand of vs, as we aſcended the ſide of the hill, we left the wall of the Citie, which by the ruines that remaine there to this day, ſeemeth to haue bin a moſt ſtately thing indeede. Some thinke it is at the leaſt thirty foot high, and of a great thickneſſe; it conſiſteth of faire and great aſhler ſtones of a white colour, being built with the ſame from the very foundation, till towards the top; and then are built againe vpon the ſame with certaine leſſe ſtones: ſo that the whole in one part conſiſteth of two kinde of ſtones, a great faire aſhler, and a little rough ſtone in another part of the aſhler onely: this wall runneth vp a great way into the Country, being in ſome places broken and interrupted.

In

*In the outſide of this Wall, which wee left on the left hand, we obſerued diuers faire buttreſſes, which were made for the ſtrengthening of the ſame; by whom thoſe wals were built, I am vncertaine, but this I haue read, that *Ilus*, the fourth King of the Citie, who enlarged the ſame, built ſome part of the wals of the Citie; and that *Laomedon* finiſhed the ſame wals, which being by *Hercules* deſtroyed, King *Priamus* being reſtored into this Country, after he was carried away captiue into *Greece*, re-edified them laſt of all: as we aſcended the hill, we left a little on the left hand of vs the ruines of a faire and ſtately building, which ſeemed to be the Pallace of ſome eminent Nobleman, or Gentleman of the Citie, a good part of the wall remained and was of a faire height, hauing in the outſide certaine faire peeces of white and red Marble curiouſly wrought, ſtanding in the very corner of the wall: not farre from that we found a prettie Well, hauing a white Marble Pillar, which I therefore mention, becauſe I haue read that Wels are very ſcarſe in this part of the *Troian* territory.

In our iourney to the Pallace, wee found certaine faire peeces of ſtone, as curiouſly

* Let the Reader pardon this long deſcription of *Troies* Ruines (ſome digreſſions I haue cut off) for I would at once preſent *Troy* acted by a *Troian* ſpirit, which may both profit the ſtudious antiquarie, and ſerue to reſolue and thaw the moſt frozen ſpirit of ſeuere grauity or ſtupideſt ſtoike; melting ſome delights, if not extorting laughter from him.

carued and wrought with exquiſite borders and workes as euer I ſaw. In one great peece, but broken, I found an inſcription, which what it ment I could not deuiſe, it was written in Latine characters, *viz.* the word *Numinid:* likewiſe after I found a ſtately peece of white Marble, of ſome foure foot long, and two foot broad, on the which was a very ancient inſcription in Latine words written with capitall Letters, but they are ſuch exoticke characters, and ſo worne out with antiquitie, that neither I my ſelfe, nor any elſe of my whole Company could perfectly read it: againe, after that wee found the ruines of a ſtately building neere to this Towne, built in a round forme, which without all queſtion was a Temple, dedicated to one of their heathen Gods, and therefore we coniectured it to be a Religious Houſe, becauſe the manner of the ſtructure thereof differed much from the forme of all the other buildings that we ſaw there; in the inſide a little vnder the higher part of the wall, we perceiued ſome fiue or ſix peeces of white Marble ſtanding round in a rowe, and very artificially wrought.

A little from this Temple we found a vault in the ground, which I thinke in former times had bin a large thing, and of a goodly length, but now it is almoſt ſtopped vp I with ſome few more of our Company entred this vault, and found it full of ordure and dung of cattle. Againe a little aboue this we came into another vault built with a faire free ſtone, and ſtately

arched;

arched; this vault was of a goodly height and length, and diſtinguiſhed with many arches throughout the whole length thereof: all our company entered in at one end, and went forth at another: here alſo wee ſaw abundance of ordure wherewith the bottome of the vault was filled from one end to the other; the reaſon o it is becauſe the poore Heardſmen doe oftentimes in the winter put their Cattle all the night in theſe places: after that wee ſaw two more vaul s vnder the ground, but entred neither: being now come ſomething neere to the Pallace, we left on the right hand a ruined Caſtle or Fortreſſe, built vpon a Mount, about the lower part whereof were ſundry arches; this Fort (for ſo I take it to haue bin) was built round, and thoſe arches ſtand in a faire rowe round about the ſame, an ornament paſſing faire to the building when it was entire: a great part of the ground betwixt the mould and the Pallace is beſet with certaine Trees of diuers kindes, as Mulberry trees, Figge trees, Boxe trees, Oliue trees, Liue Oake trees, Almond trees, whereof ſome we ſaw beare bloſſomes when we were there: alſo it beareth Broome of a great height, and ſuch as yeeldeth a prettie kinde of ſent: the next thing of remarke that preſented it ſelfe vnto vs, immediately before we entered the Pallace, was a certaine heape of ſtones vpon the top of a Mount neere to the foote of the Caſtle, and diſperſed about the ſides of the ſame Mount; theſe are free ſtones, many whereof

whereof preſented a blackiſh hewe, and were cunningly ſquared out, as our aſhler ſtones of *England* for building. I neuer ſaw fairer ſtones in my life to adorne the frontiſpice of any Pallace then theſe were, and being ſo neere vnto the Pallace, I am perſuaded they are the ruines of ſome part thereof.

Hauing now beheld theſe foreſaid ſquare ſtones, we approached neere to the foot of the Pallace which I thinke was by the ancient Poets *Greeke* and *Latine* called *Pergamum*, by which word, whether they vnderſtood the principall Caſtle of the Citie, or the Palace wherein the ancient Kings kept their Court, I cannot certainly affirme. The whole Frontiſpice conſiſted of a moſt beautiful white ſtone, cut ſquare like our Azure ſtones in *England*, the faireſt for the breadth, length, and thickneſſe that euer I ſaw; though now through antiquitie of time the beautifull grace of the ſtone is ſomewhat diminiſhed. The whole front of the Palace, ſauing a little at the top, conſiſteth of ſuch ſquare ſtones. Euery ſtone hath in the middle part of the front thereof a certaine little hole, which to what end it ſerued I know not. This front for a piece of plaine ſtone Worke doth yeeld the faireſt ſhew that euer I ſaw in any Palace in my life. And though I thinke it is as ancient as the Citie of *Troy*, yet to ſtrangers that ſaile vpon the Channell neere at hand, it preſenteth ſuch a faire white ſhew, that the firſt time I looked vpon it without the helpe of an Opticke Glaſſe, I thought

thought it had beene ſome new Building raiſed within theſe few yeeres.

The front is beautified with three Arches, whereof that in in the rundle (which I thinke ſerued for a Gate) is farre the faireſt, the other two ſtanding in the ſame row, each on each ſide of the middle Arch, are by halfe leſſer then that in the middle, which for height and breadth is by many degrees the moſt magnificent that euer I ſaw, fairer not only then the goodlieſt Palace gate that euer preſented it ſelfe to mine eyes till then, but alſo then the greateſt Gate of any Church that euer I beheld, which doth argue the incomparable magnificence of the Palace, when it flouriſhed in his glory. It is ſome ſortie Geometricall foote broad, and ſixe and thirtie foot high, but from the very top of the Frontiſpice from the ground I take to be eightie foot high, for I tooke the Altitude and Latitude of it by a Mathematicall Inſtrument. Now in that I call it a Gate, you muſt conceiue I meane not the Inſtrument of a Gate which ſerueth to ſhut and open, (for there remaines not the leaſt ſtep of any ſuch thing) but a voide and open ſpace which (as it is credible) was once furniſhed with a ſtately Gate, which Gate now it is probable conſiſted of two leaues. Neither of thoſe leaues if it were ſtrengthened with great barres of Iron and Nailes correſpondent to the proportion of ſuch a Gate (as goodly Gates are now a dayes) I beleeue could hardly be opened or ſhut without the main ſtrength of

of ten exceeding ſtrong men. The moſt entire and ſolid piece of Worke that I ſaw ſtanding amongſt all the ruines of *Troy*, was this front of the Palace, which ſtandeth ſo perfectly, that I could not perceiue the leaſt blemiſh or cracke in the whole Frontiſpiece ſauing in the vpper part thereof, about the top which conſiſteth of Bricke, and is built in a bending forme. Beſides, there is one little defect more, for certaine ſtones of white marble, which are pretily contriued in a row aboue the top of the Gate, and curiouſly wrought, are ſomewhat broken. At the corners of the middle Arch there are two pieces of white marble very exquiſitely carued with curious Borders and Workes expreſſed therein, the like alſo is in the further corner of the wall of this ſtone, from the which I brake off certaine ſtones to carrie with me into my Countrey, and to reſerue them in my ſafe cuſtodie for memorable Antiquities while I liue. At the top of the middle Arch, there are two prettie holes in which Bees doe breed honey at a certaine ſeaſon of the yeere, as a certaine *Turke* that ſhewed vs theſe Antiquities did inform vs. Halfe of the middle Arch is now ſtopped vp with the like kinde of great ſtones as are compacted into the Frontiſpice: and in the other halfe, which is partly open, there remaine diuers confuſed heapes of the like ſtones. It happened that when wee had throughly ſatiated our eyes, with contemplation of theſe ancient ruines, the Chifetaine of the

the company, a ſworne Brother of mine, whom I haue often named before in this my Booke, Maſter *Robert Rugge*, obſeruing that I had taken paines for ſome few houres in ſearching out the moſt notable Antiquities of this the worthieſt part of *Troy*, to yeeld me ſome kinde of guerdon or remuneration for my paines, in a merrie humour drew his Sword out of his Scabberd, and aſcending to one of theſe great ſtones that lye in the open part of this middle Gate, Knighted mee, that kneeled vpon another ſtone on my right knee, by the name of the firſt Engliſh Knight of *Troy*, and at the Knighting of mee, pronounced thoſe wittie Verſes *ex tempore*.

Coryate *no more, but now a Knight of* Troy,
Odcombe *no more, but henceforth* England's *Ioy.*
Braue Brute *of our beſt* Engliſh *wits commended,*
True Troiane *from* Æneas *race deſcended.*
Riſe top of wit, the honour of our Nation,
And to old Ilium *make a new Oration.*

Two poore Turkes that ſtood but a little way from vs when hee drew his naked Sword, thought verily hee meant to haue cut off my head for ſome notorious villany that I had perpetrated. Thoſe Verſes I anſwered *ex tempore*, alſo our Muſketteeres diſcharged two volleyes of ſhot for ioy of my Knighthood.

Loe heere with proſtrate knee I doe embrace
The gallant title of a Troiane *Knight.*
In Priam's *Court which time ſhall ner'e defact;*
A grace vnknowne to any Britiſh *Wight.*

This

This noble Knighthood ſhall Fame's Trumpe reſound,
To Odcombes *honour, maugre Enuie fell,*
O'er famous Albion *throughout that Iland round,*
'Till that my mournfull friends ſhall ring my knell.

Withall I pronounced this extemporall Oration ſtanding vpon a high ſtone at the entrance of the great Gate, calling my Countrimen my *Commilitones*, becauſe I was at that time their Captaine and Leader next to the Chiefetaine. By *Commilitones*, I vnderſtand fellow Souldiers, which terme *Liuie* doth often vſe in his feigned Orations, that he bringeth Captaines in ſpeaking to their Souldiers.

Maſter CORYATE'S ORATION.

Purus, putus CORIATVS.

Quinteſſence of CORIAT.

MY worthy Commilitones, that which in the whole race of my life heretofore I neither wiſhed nor hoped for, much leſſe expected, loe now by the decree and ordinance of the Fates hath moſt fortunately hapned vnto mee. I am arriued (with the reſt of my deere Countrimen) after ſo many bitter ſtormes, and cruell conflicts of the winds, in the moſt renowned place of the whole World (only God's ſacred Citie of *Ieruſalem* excepted) ancient *Troy*, old decayed *Ilium*, the Ladie or rather Queene of all Aſia; yea the principall and moſt noble part thereof, is the moſt Noble place which our *Britiſh* feete doe now tread vpon. Me thinkes, we being conducted hither

ther by our good Genius haue euen aſpired to the eminent degree of happineſſe which thouſands of our Countrimen that haue paſſed along this Coaſt, being carried away with a proſperous gale of wind haue wiſhed to attaine vnto, but haue beene fruſtrated of opportunity to enioy theſe noble ruines that you here ſee haue had the attractiue vertue like the Adamant or loadſtone to draw hither ſome of the moſt famous perſons of the World to contemplate the ſame. Hither came the greateſt and moſt victorious Monarch that euer liued, *Alexander* the Great, who hauing erected an Altar to the honour of *Achilles*, from whoſe ſtocke he was lineally deſcended by his Mother *Olympias*, to the end to offer Sacrifice vpon it to his Ghoſt hard by his Tombe, which to this day remaines, he pronounced him happie, for that after his death he had gotten ſo Noble a Poet as *Homer* to emblaſon and celebrate his inuincible courage. Hither came the Learned Emperour *Adrian*, our Emperour *Septimius Seuerus* after he had deſtroyed *Byzantium*, his Sonne and Succeſſour in the Empire *Antonius Baſſianus Caracalla*, with many thouſand worthy Peeres (I dare confidently affirme) that from time to time do come hither to ſuruey theſe (that I may ſpeake with the Prince of Latine Poets)

——— *Campos vbi Troia fuit.*

behold (my louing Commilitones) that lamentable rubbiſh of ſtones which hath beene honoured

honoured by the moſt elegant and ſingular Poets that euer handled Quill. This ruinous Palace which you ſee heere was the place without all queſtion of the Royall Court of the moſt ancient *Troiane* Kings (as by the magnificence of theſe arches, goodly ſquared ſtones, and other remarkable ſteps of venerable antiquitie is very infallibly to be gathered) namely King *Ilus*, whom I take to be the firſt Founder thereof, *Laomedon* and his vnfortunate Sonne *Priamus*, the laſt *Troiane* King. There you ſee thoſe loftie and ſtately walls, which though they were for thouſands of yeeres ſince ſubuerted firſt by *Hercules*, and afterward by the hoſtile force of the warlike *Græcians*: yet you ſee the foundations thereof were not rooted vp from the ground, but that to this day moſt notable ruines thereof (obſerue I pray you with an exact and accurate view the thickneſſe, the height of them, the goodlineſſe of the ſquared ſtones) doe preſent themſelues as wofull ſpectacles to all ſtrangers, and are obiects of ſympathy and commiſeration to the moſt *Adamantine* heart in the World: there you may ſee decayed Caſtles and Fortifications: there alſo in another place ſubterranean Crypts and Vaults, which I beleeue ſerued partly for granaries and Magazines of Corne in the time of the decennial ſiege of the Citie, and partly to containe Ciſternes of water for the publike vſe of the Citizens. Beneath alſo you may ſee a great multitude of broken Marble Pillars ſtanding vpon the ground, and diſperſed ouer

many

many parts of the old Citie. Caſt your eyes againe vpon ſome other parts, where you may behold greene Wheate growing amidſt the old fragments of ſtones, and then remember the notable ſpeech of the Poet Ouid, *Iam ſeges eſt vbi Troia fuit, &c.* by all theſe pitifull *rudera*, I find that memorable ſentence of the *Greeke* Poet *Heſiod* to be verified.

——— τὰ δὲ ὑπέρτερα πέρτερα θήσει
Ζεὺς ὑψιβρεμέτης.

That is, Thunder thumping *Ioue* can make the loftieſt matters the moſt low and deſpicable! Alas (my Commilitones) can you behold theſe things with irrelenting and dry eyes; let mee tell you, as the wandering Prince of Troy noble *Æneas* told the *Punicke* Queene *Dido* in his Harangue vnto her concerning the deſtruction of this Citie;

——— *Quis talia fando*
Myrmidonum, Dolopumue, aut duri miles Vlyſſei,
Temperet à lachrymis?

Certainly, the conſideration of this grieuous deſolation may iuſtly draw both ſorrow from the hearts, and teares from the eyes of all ſuch as are endued with a true inſtinct of humanitie: for what more Tragicall example can you find in the whole Vniuerſe of the inconſtancie and mutabilitie of fortune then in this *quondam* gallant Citie? it flouriſhed once in as great glorie as any Cite vpon the Earth did in her time, and her glorie was vntainted

and vnſtained for the ſpace of three hundred yeeres wanting one, being gouerned by ſix potent Kings, the firſt of which being *Dardanus*, reigned ſixe and thirty yeeres, *Erichonius* ſeuentie-fiue; *Tros* ſixtie; Ilus, a great amplifier and enlarger of the City, fifty-fiue; *Laomedon* ſixe and thirtie; *Priamus*, the laſt Prince, fortie: in all which time Fortune ſhined as merrily vpon her as vpon any other Citie then extant in the World, ſauing for the ten yeeres of *Priamus*, in which it was beſieged by the *Greekes*. But at laſt, after the reuolution and period of that ten yeeres ſiege, it ſuffered ſuch a rufull deuaſtation by the meanes of that fatall Horſe of armed men that was conueyed within the walls of the Citie, the mercileſſe rage of the fire that was ſcattered euery where by the hoſtile hand, and carried to and fro by the wings of the wind, ſpoiling and depopulating all it met with all, that after that time neuer was there found any man that would re-edifie any part thereof. This happened 1183 yeeres before the Incarnation of Chriſt, and 430 yeeres before the founding of *Rome* by *Romulus*, and in the time that *Iephta* iudged *Iſrael*. The like elſewhere hath happened to many other ancient and noble Cities that now lie buried in their owne ruines: as to *Niniuie*, *Babylon*, *Tyrus*, *Carthage*, *Sangunton*, and *Numantia* in *Spaine*; *Athens*, *Thebes*, *Lacedemon*, and *Corinth*, in *Greece*; *Ptolemais*, now called *Acon* in *Syria*, and diuers other notable Cities; none of which I beleeue

beleeue doe yeeld thoſe ſtately ruines that yeu now behold in this part of the *Troiane* Territorie.

You may alſo obſerue as in a cleere Looking-glaſſe one of the moſt pregnant examples of Luxurie that euer was in the World in theſe confuſed heapes of ſtones, that lie before your eyes. For Adulterie was the principall cauſe of the ruines of this Citie, which is well knowne to all thoſe that haue a ſuperficial ſkill in Hiſtorie, by the remembrance whereof I will now take occaſion to wiſh one charitable wiſh to the Metropolitane Citie of mine owne Countrie, and with the ſame as with an Epilogue conclude my ſpeech, that as Luxurie deſtroyed this Citie of old *Troy*, to which moſt ardent petitions vpon my proſtrate knee I beſeech the great *Iehouah*. which is the rewarder of Chaſtitie, and ſeuere puniſher of Incontinence, to auert the puniſhment from our new *Troy*, (for indeed *London* was in former times called *Troynouante*) which I thinke is as much polluted and contaminated with extrauagant luſts, as euer was this old *Troy*.

Fœlix quem faciunt aliena pericula cautum.

Directly beyond this foreſaid middle gate, as you goe forward into the inward part of the Palace, there ſtandeth another ſtately Arch, which I thinke in former times was garniſhed with a Gate alſo: this Arch is almoſt as large as the greateſt at comming into the Palace,

likewiſe on each ſide of them, both on the right hand and left hand, as you goe betwixt the middle Arch at the entrance of the Palace, and the oppoſite Arch which I haue laſt mentioned, there is another ſtately Arch which, I thinke, ſerued for an entrance into the ſame of the principall parts of the Palace. After this we ſaw another part of the Palace, which is very worthy the mention, tenne ſtately Arches ſtanding in a row ioyntly together. Theſe ſtand intire without any diminution or impayring, euen on the left hand of the Palace, and make a beautifull ſhew. Theſe are fourteene foot high, and ten foot and a halfe thicke, and are built with the like hard ſtone as the wals of the Citie. There are three Arches more aboue the ſame, halfe buried in the ground. Then at the very corners aboue the laſt of theſe three Arches there ſtandeth the ruine of another moſt magnificent Arch raiſed to a very loftie height, but broken about the top, at which Arch there beganne the South wall of the Palace, betwixt that goodly Arch and another iuſt correſpondent to the ſame in ſymmetrie of workmanſhip. There are ſixe more of a leſſer quantitie, but much more ruined then the ten intire Arches that I haue alreadie mentioned. Againe there ranne on in the ſame *ſeries* of building betwixt the middle great arch, and another of the ſame quantitie, that ſtandeth at the farther corner, ſixe Arches more like the former, ſo that in that row there are twelue Arches,

and

and three more of a very ſumptuous and goodly Architecture, which when they all ſtood intire beautified with their ſeuerall ornaments which are now aboliſhed, preſented to the beholder, without all doubt, a moſt ſtately ſhew. Againe, on the right hand of the Palace, but a little diſtant from the ſame, there remayneth the ruine of a very ancient Building, which we coniectured to haue beene ſome Temple dedicated to the Ethnike Gods. From the Palace wee were conducted by our *Turkiſh* guides, to another old ruined Building ſome quarter of a mile off; very little whereof doth appeare aboue the ground, but if you deſcend into certaine Vaults vnder the ground, you may obſerue many memorable ruines. Diuers ſtately Arches ſtanding intirely, wonderfull thicke wals, arched roofes made by Geometricall worke, as (I ſuppoſe) without any Iron or Timber. The *Turkes* told vs that this was once a paſſing faire Palace, the other parts of the Building being cleane defaced and demoliſhed, ſo that not ſo much as any little ruines thereof are left, the ſtones, marble pillers, and other ornaments, being carried away into other Countries. For diuers of theſe *Troiane* ruines haue beene transferred to many of the Neighbour Countries to ſerue for their publike and priuate Buildings, as to *Conſtantinople*, *Lemnos*, *Leſbos*, *Natolia*, *Syo*, and diuers other parts. Yea the *Turkes* from ſome part or other of the *Troiane* Territories doe daily carry away ſtones in their Gallies.

Moreouer they told vs that this Palace ſerued for the *Troiane* Queene to inhabite and keepe her Court in. Heere at this ruine they ſhewed vs a certaine Vault vnder the ground, wherein there was found great Treaſure within theſe few yeeres, by certaine men that ſearched it out very diligently with Candles and Torches in their hands, and the ſame Treaſure was put into the Coffers of the preſent Great *Turke* that liueth now, *Sultan Achmet*.

Hauing ſeene all theſe things, we went towards the Sea-ſide to take Boat and to go backe to our Ship, but betwixt the Palace and the Ship we obſerued theſe three things worthy the relation; firſt, a ſtately Arch ſtanding alone by it ſelfe, which heretofore ſerued for a Spring or Fountaine, but I could not ſee the leaſt drop of water about the Arch, for the Spring is vtterly dried vp, onely there is a Well neere to the ſame. Secondly, the ruines of a Wall that runneth vp into the Southerne part of the land, which is of ſuch a maruellous thickneſſe that vnto moſt of the readers it will ſeeme perhaps incredible. For it was at the leaſt thirtie geometricall foot thicke, for I meaſured it very exactly. The ſtones of which it was built were rough and hard, but a little further vp in the Countrey we obſerued ſome other part of the ſame wall to ſtand more intirely, and to be built with ſuch goodly ſquare Aſhler ſtone as is in the great wall before mentioned. Thirdly, a ruined old Caſtle or Fortification erected vpon a

Mount

Mount, a Fort of great ſtrength and beauty in ancient times: now it is onely a Shepheard's habitation. We perceiuing that it was inhabited by ſome people went into it, hoping to haue bought ſome wine for the refreſhing of our ſelues. But when we entred the ſame, in ſtead of people wee found onely the excrements of Cattell, and a place where ſome Shepheard or Herdſman had repoſed himſelfe. Alſo we obſerued a very miſerable rubbiſh of Stones that were diſſipated and ſcattered ouer the face of the whole ground euery where within and without the Walles: after that I went to a plot of arable Ground, where I ſaw a Plough-man hold the Plough, and my ſelfe and one Maſter *Francis Flyer* did the like one after another, that if wee liue to be old men we may ſay in our old age, we had once holden the Plough in the *Troiane* Territorie, eſpecially in that part we ſaw the Citie ſtood. After this we ſaw Mount *Ida*, being by my eſtimation ſome two miles diſtant from that place, but we had not the opportunitie to goe ſo neere to it as to view it exactly. I wonder that the Epithets of *Nemoroſa* ſhould be giuen to it by the Poets, for I could perceiue no tree at all growing about it, and doubt whether any grew vpon it in former times, by reaſon of the rockie and ſtonie matter it conſiſteth of, wee onely diſcerned the loftie toppe of it called by the antient Poets, both *Gargarus* and *Dyndima*, vpon which *Cybile's* Prieſts were called *Idæi*. *Dactyli*, *Galli*, and *Curetes*,

did celebrate their Sacrifices in honour of her, being the Mother of the *Gods*. I vnderſtand that ſtore of Turpentine doth grow vpon the Hill and the ſides of it.

Theſe notable things that I haue ſeen in *Troy* are ſo worthy the obſeruation, that I would not for fiue hundred pounds but I had ſeene them, and had I not ſeene them now, I thinke I ſhould haue taken a journey out of *England* of purpoſe to ſee the ſame. Therefore let me aduiſe all my Country-men that meane to trauell into the world for obſeruation, to ſee this famous place in their Trauels, as being farre the moſt worthieſt of all the ruined places in the world that are not inhabited.

At laſt when wee came to the ſhoare ſide to enter our boat, before we left the land we aſcended a little Mount ſcituate hard by the Sea, which it is likely to haue beene made by the Art of man and not by Nature, and that in the time of the tenne yeares Warres betwixt the *Grecians* and *Troianes*. Another artificiall Mount of the ſame kind I obſerued beyond that alſo. By whom (whether by the *Grecians* or by the *Troianes*) and to what end they were raiſed I doe not know; onely I conieƈture they were made by the *Troianes*, to the end that from the ſame they might looke ouer the Walls, which I thinke were built along the Sea-coaſt, and ſo by Darts, Slings, Stones, Arrowes, and ſuch other war-like inſtruments to annoy the *Greekes* riding at Anchor neere to the ſhoare.

Beſides

Beſides the fruitfull Valley that I haue mentioned, which lyeth at the backſide of the Promontorie *Sygeum*, through which runneth the Riuer *Simois*, there is another moſt fertile and delicious Valley,* that lyeth by the Seaſide oppoſite to *Tenedas*, which I thinke is as pleaſant and fat a Valley as any in the world, being extended at the leaſt a dozen miles in length along the Sea-coaſt, and ſome ten miles as I coniecture in bredth, the ground being as fruitfull to produce all manner of Commodities as any plot of ground vnder the Sunne, but by reaſon that the Inhabitants of the Countrey are oftentimes infeſted by Pirats and Men of Warre, which take away from them what they liſt, they cannot find any ſecure place of habitation in all that tract: by meanes whereof it commeth to paſſe that there are few dwelling Houſes there, and ſo conſequently the Coaſt is more vntilled and vnmannured then otherwiſe it would bee. Notwithſtanding there are diuers goodly plots of Corne, onely Wheat to be ſeene in ſundry parts of the Valley neere to the Sea-ſide, but the other parts of the Valley further in the Countrey ſeeme vnto thoſe that behold it a farre off vpon the Sea, to be couered wholly with Wood, which conſiſteth eſpecially of liue Oake-trees. By a liue Oake-tree, I meane a ſtrange kind of Oake

* *Bellonius*, l. 2. c. 6. deſcribing the *Troian* ruines, ſaith that *Simois* and *Xanthus* haue not water enough in Winter for a Gooſe to ſwim, and in Summer are quite drie. He mentioneth Baths, &c.

which

which groweth in diuers parts of *Asia* as well as heere, that differeth much from our *English* Oake, the body or trunke of it is much leſſer then of our Forreſt Oakes, that are but of an ordinarie ſize, alſo they are much lower then ours. As for the wood of this Tree it ſeemeth to be of an impenetrable hardneſſe, ſuch as no Axe can cleaue or deuide a ſunder without a great deale of difficultie when it is dry, but being greene it is eaſily hewed downe. It beareth a kind of Fruit or Acorne ſomewhat differing from ours, which is called *Valania*, which ſerueth for diuers vſes. For beſides that it feedeth and fatneth Hogges, making the fleſh eate paſſing ſweetly, they tanne their Leather with it; moreouer moſt of the *Turkiſh* Ships are made of this Wood, but it lyeth a long time in the water before they cleaue it and worke it for the Ship timber.

[But me thinkes I heare ſome *Troian* complaine of another tedious ten-yeeres Siege: I will therefore abruptly breake off the reſt, with his comming to *Conſtantinople*, Entertainment there, his Oration to the Lord Ambaſſadour, Sir *Paul Pinder*, and manifold kindneſſes from him, and other *Conſtantinopolitan English*: I will ſuddenly bring you in vpon him in a *Franciſcan* Frierie, beholding a ſuperſtitious Tragedie, which you ſhall heare from himſelfe, with other Relations of that Citie.]

Maſter

Maſter CORYATE's Conſtantinopolitan Obſeruations ABRIDGED.

THE firſt of Aprill, being Thurſday, and the day immediately before Good-friday, I with diuers of my Countrimen went about midnight to the Monaſtery of the *Franciſcan* Friers, where within a little after I came thither, I obſerued a very rigorous and auſtere kind of Diſcipline, whereof indeed I had often heard before that time, but neuer ſaw till then. Iuſt about the point of Midnight, a little after Maſſe was begun, certaine fellowes proſtrating themſelues in the middle of the Quire of the Church, directly before the high Altar, whipped themſelues very cruelly, and continued in the mercileſſe puniſhment of themſelues at the leaſt an houre and a halfe. At the firſt I thought they had beene ſome of the Friers themſelves, but therein I erred, for they loue to ſpare the fleſh, though it be otherwiſe reported of them. There were of thoſe ſome foure or fiue, and were indeede certaine

certaine Galley Slaues, that in lieu of the punishment which they did vndergoe for other men, that against Easter had confessed their sinnes, and were enioyned a certaine for their offences, were to be released from the Gallies.* This I vnderstand to bee the Custome euery yeere, that the richer sort of people hauing confessed their sinnes to the Priest, and thereupon required to performe such a Penance, doe procure these kind of Slaues vpon condition of Libertie to vndertake this punishment for them. The poore Villaines did endure such bitter chastisement which they inflicted vpon themselues, that I could scarse behold them with drie eyes; their faces were couered with Canuasse vayles so that no man could perceiue any of them, and all the middle part of their backe was naked, which they lashed with certaine Napkins, at the ends whereof were Sitters, and againe at the end of those Sitters were inclosed certaine little sharp peeces of Iron, made like the straight part of the rowell of a Spurre, which at the very first blow that it layd vpon the skinne did easily draw blood. They kept a certaine order in laying on their blowes, now on the right shoulder, and after ouer the left, in the space of a quarter of an houre, I saw one of them that dealt somewhat roughly with him-

* Self-whipping. *Pœnitentia pœnitenda.* Herein we will allow the *Popish* Doctrine of merit. But these hypocrites, which will doe Penance by others, must goe to Heauen by *proxie* too.

selfe

ſelfe by redoubling his blowes a little faſter then the reſt, did fetch off all the ſkin from the middle part of his backe, which was a very doleſull and tragicall Spectacle, and when hee had very bitterly whipped himſelfe, there came a certaine fellow with a Cloth in his hand ſteeped in Vinegar, with which he wiped away the blood that it ſhould not rankle. After which the Slaue continued whipping of himſelfe after a very terrible and cruell manner, but moſt of the reſt fauoured themſelues much more than this man did. Amongſt diuers others Gentlemen of qualitie that came thither to behold this ſpectacle, the *French* Ambaſſadour preſented himſelfe with great deuotion. This ſeuere Diſcipline being now ended, one of the Friers aſcended the Pulpit and made a Sermon in the *Italian* Tongue concerning the Paſſion of *Chriſt*.

The Tueſday in the Eaſter weeke my Lord went to the Captaine *Baſhawes*, and my ſelfe attended vpon him. At his returne from the *Baſhawes* Palace, his Lordſhip eſpying a certaine *Turkiſh* Fortune-teller called *Rama*, fiſhing vnder the wall of the *Seraglia* neere to a holy Well, the water whereof is good (He was Fortune-teller to the *Grand Signior* himſelfe) one that was a kinſman of *Mahomets*, for hee ware a Turbet of a very deepe greene die. Vnto him my Lord ſent me with Maſter *Edward Connock* his Secretary and one of his Druggermen, to the end he ſhould tell me my Fortune; whereupon he deliuered vnto me

me two Dice, and willed me to caſt them vpon a certaine ſmooth greene ſtone that lay before him, which when I had done, hee wrote with his Pen certaine *Turkiſh* Characters vpon the ſame ſtone, by vertue whereof he prognoſticated my Fortune* and preſaged to this effect, as the Druggerman interpreted his ſpeech, *viz.* That I was a man deſirous to Trauell into remote Regions, that according to my deſire I ſhould trauell farre, and ſhould be in danger for my Religion ſake, and ſhould alſo eſcape that danger; after that I ſhould come to a great Citie (perhaps he meant *London*) where many would flocke about me to heare my diſcourſe of thoſe things that I had ſeene and done in my Trauels. At laſt Maſter Secretary gaue him certaine Aſpers for a gratuitie: he ſaid alſo that I ſhould write a Booke of my Trauels, and publiſh it to the benefit of my Countrymen, and many thouſands beſides.

There is a Colledge of *Turkiſh* Monkes in *Galata*, that are called *Daruiſes*, neere to one of their publike Buriall places, who euery Tueſday and Friday (which is the *Turkiſh* Sabbath) doe performe the ſtrangeſt exerciſe of Deuotion that euer I ſaw or heard of. It was my chance to ſee it the ninth of Aprill, with ſome other *Engliſh* men that went thither

* But it fortuned to proue a lie: the more the pitie. not for *Odcombes* ſake ſo much and the *Syrenaicall* crue, as for the curious diligence of many his obſeruations, which might to the wiſeſt haue proued profitable.

to

to obſerue the ſame, and therefore I will write a little of it according to mine owne experience. About halfe an houre after twelue of the clocke the ſame day, I entred a prettie faire roome, to the which I paſſed through an outward Court, which roome was before almoſt full of *Turkes* that came thither to ſerue God in their ſuperſtitious kind, and had put off their Shoces (according to their wonted cuſtome) and placed them vpon Shelfes. Some part of the walls of this roome were in the Inſide decked with Inſcriptions and Poeſies written in the *Turkiſh* language, one directly ouer the Interpreter and expounder of the Law, and others heere or there, all tending to Religion. The middle part of the roome which is formed out ſquare, is voyd, and reſerued onely for the Religious men to ſit in; but all the foure parts round about ſerued for the Spectators to behold that which I will now expreſſe; which Spectators were as well *Chriſtians* as *Turkes*; for hither the *Turkes* will ſuffer the *Chriſtians* to haue acceſſe, though not to their *Myſquies*. There are other inner roomes alſo ſomewhat neere this where Women ſate apart by themſelues, with their Maſkes before their Faces. A little after I came into the roome the *Daruiſes* repayred into the middle voyd ſpace, ſitting Croſſe-legged, bending their Bodies lowe towards the floore, for Religion ſake, euen almoſt flat vpon their Faces, and that by murmuring out certaine Religious tearmes: the whole companie of them

them were about two and fiftie; their habits differing much from the other *Turkes*, firſt the couering of their Head was of a differing ſort from the other, for they weare certaine gray Felts made in a forme not vnlike the blockes of Hats that we vſe in *England*, ſome whereof about the lower end are couered with a little white Shaſh, likewiſe the Cloake or vpper Veſt of moſt of them was exceedingly patched, and mended with a great multitude of ſeuerall peeces, to which torne Gowne I thinke they attribute matter of Holineſſe.

The whole company of them being now ſetled in their places, and holding their *Turkiſh* manuſcript Bookes in their hands, a certaine Singing-man ſitting a part in an vpper roome began to ſing certaine Hymnes, but with the moſt vnpleaſant and harſh notes that euer I heard, exceedingly differing from our *Chriſtian* Church ſinging, for the yelling and diſorderly ſqueaking of them did euen grate mine eares. Whenſoeuer he pronounced the Name of *Mahomet*, all of them did caſt downe their heads to their knees. After hee had done, the Interpreter of the Law aſcended into a Chaire, and read a certaine *Turkiſh* Booke for ſome halfe houre to the Aſſembly, which contayned the *Mahometane* Doctrine, but when hee named him they fell proſtrate vpon their Faces and kiſſed the ground. Almoſt a quarter of an houre before he had done, three Pipers ſitting in the roome with the Singer began to play vpon certaine long Pipes not vnlike Tabors,

which

which yeelded a very ridiculous and fooliſh Muſicke, and continued ſo very neere a quarter of an houre after the Clergieman had ended his Lecture: and with them there played another, that ſtrucke with his hands a ſtrange kind of inſtrument made of Mettall; in the forme of a kind of Baſon. Hauing played very neere a quarter of an houre, vpon a ſodaine they ſounded much louder then ordinarie, whereupon ſome fiue and twentie of the two and fiftie *Daruiſes* ſuddenly roſe vp bare legged and bare footed,, and caſting aſide their vpper Garment, ſome of them hauing their breſts all vncouered, they began by little and little to turne about, the Interpreter of the Law turning gently in the middeſt of them all; afterward they redoubled their force and turned with ſuch incredible ſwiftneſſe, that I could not chuſe but admire it. Amongſt the reſt there was one little Boy of ſome twelue yeares of age, that turning in a corner of the roome ſtrucke no ſmall admiration in all the Spectators that were ſtrangers. This turning they kept for the ſpace of one whole houre at the leaſt: during which time ſometimes they turned exceedingly ſwiftly, ſometimes very gently. After they had halfe done, the Singer in the vpper roome began to ſing againe, at the pronunciation of ſome of whoſe words the *Daruiſes* ſodainly mumbled out certaine ſtrange tearmes, with a moſt hideous kind of murmuring that did in a manner terrifie and aſtoniſh vs that were meere ſtrangers to theſe

Ceremonies. This they did three or foure ſeueral times with an acclamation of all the *Turks* that ſtood by. The forme of their Dauncing is as ſtrange as the continuance of their ſwiftneſſe, for ſometimes they ſtretch out their Armes as farre as they can in length, ſometimes they contract them in a leſſer compaſſe, ſometimes they hold them about their heads, ſometimes againe they performe certaine merry geſtures, as if they were drawing a Bow and ſhooting forth an Arrow. Likewiſe ſome of them did continue turning during the whole time in one and the ſelfe ſame place, and others more forward from one corner to another. This exerciſe now driuing to an end, one of the *Daruiſes* beginneth ſome Prayer in *Arabicke*, and continually turning about with the reſt of the Company, pronounceth it with a very audible voyce, and his Prayer being ended there is an vpſhot of this ridiculous and Ethnike deuotion for this time, after it had continued almoſt an houre and a halfe. The violence of their turning is ſo great, that I haue heard ſome of them haue fallen downe dead in the place, through the extremitie of their ſwift Circumgyration, and whoſoeuer hee is that doth ſo, is eſteemed for a Saint. Theſe Feaſts are like thoſe *Trietericall Orgia* that were performed by the furious *Myrmalores* the Prieſts of *Bacchus*, to the honour of their drunken God, vpon the Mountaines of *Citheron* in *Bœotia*.

Theſe *Daruiſes*, though they are Religious men,

men, haue no lands to maintaine them as the *Chriſtian* Monaſteries haue, but a certaine ſtipend payed them euery day, partly by the *Grand Signior*, and partly by certaine *Baſhawes*, and it is eſteemed for ſo holy an order, that diuers *Baſhawes* haue renounced their Dignitie and pompe of the world, and entred themſelues into this Order for the better ſaluation of their ſoules. And at this day the *Grand Signior* hath a Brother of this Societie that liueth in the *Seraglio*, whom he hath often intended to put to Death, according to the old principle of State that hath beene theſe many yeares obſerued amongſt the *Turkiſh* Emperours, but hee hath hapned to fall into ſome bitter Diſeaſe whenſoeuer he hath thought vpon any ſuch matter, which is the reaſon that he yet ſuffereth him to liue.

The twentieth of Aprill there began a Fire in Conſtantinople about midnight, which was like to haue done much hurt, if it had not beene preuented by the care and induſtrie of the Captaine Baſhaw; for he came there a little after it began with a great multitude of men to repreſſe the furie of the flame as much as in them lay. Hee was ſo furious at that time, that with a certaine war-like Inſtrument called in the *Turkiſh* Tongue a *Capooch*, which is ſomewhat like a Mace, he ſtruck a *Ianizarie* that he ſaw rifling of a Houſe, ſo fiercely vpon the head, that immediately he fell downe dead in the place: and had done the like to ſome other *Ianizaries* that were the adherents of the other,

in his enterpriſe of ranſacking other men's goods, if they had not ſodainly eſcaped by flight. For indeed it doth happen that *Ianizaries* doe of purpoſe ſet Houſes on fire, euen to the great endangering of the Citie for prey and ſpoyle ſake, eſpecially the houſes of *Iewes*. For which cauſe the *Iewes* within theſe few yeares, haue both made their Houſes ſtronger then they were wont to be, and alſo haue made Vaults vnder their houſes, into the which they may conueigh their goods, whenſoeuer there chanceth any ſodaine Fire. At the time of this fire there came the *Buſtan*, which is a great man of the *Grand Signior's*, with two thouſand men out of the *Seraglio*, for the helping of the *Baſhaw*. For indeed it behoued the *Baſhaw* to looke to the maine chance for the quenching of the Fire, in the time of the *Grand Signior's* abſence, leaſt if there ſhould haue beene any great Hurt done, perhaps he might haue loſt his Head after the King's returne to the Citie; but the hurt was not ſo great as it was feared to haue beene, for there were not aboue fiftie Houſes burnt. It is the cuſtome that whenſoeuer any Fire riſeth in the Citie, to hang vp him in whoſe Houſe it beginneth; as now a Cook, in whoſe houſe it began, was hanged preſently after the Fire ceaſed. The like kinde of Fires, and much more furious, haue beene often ſeene in this Citie, as they are mentioned by the antient Hiſtoriographers, which haue waſted not only the priuate Houſes of the Inhabitants, but

but alſo Temples, Statues, Pillers, and other beautifull Ornaments of the Citie.

The one and twentieth of Aprill, about ſixe of the clocke at night, I ſaw the moſt reſplendent and glittering ſhew that euer I did in my life. For the *Turkes* hanged all their *Turkiſh Moſquies* both of *Conſtantinople* and *Galbata* with Lampes; which ſtood in a very decent and comely order round about the circle of their ſlender Towers, where the Prieſt doth vſe to call the people to prayers at certaine houres limited with a very loude voyce. Some of theſe Towers haue two, and ſome three Circles in them, each aboue another. The ſhew at the firſt hanging out of the Lampes ſeemed ſtrange vnto me, that neuer had ſeene the like before; but about Mid-night, when it was much darker then when they were firſt hanged out, they yeelded a paſſing glorious and refulgent Spectacle, for it was my hap to ſee them againe. Aboue all the reſt of the Towers thoſe foure that belong to the Temple of *Solyman* the magnificent, made a moſt incomparable bright ſhew, for two of the foure being adorned with three Circles, had three rowes of Lampes hanged out, and the other two with two Circles had two more; the Towers of which Temple made the braueſt ſhew of all the Towers of the whole Citie. Theſe Lampes hanged till foure of the clocke in the Morning, and were then taken downe. The occaſion of the hanging out of them, was becauſe that Night *Mahomet* was borne in the

Citie of *Medina* in *Arabia*. Theſe kind of Lampes they hang out at foure times of the yeare beſides; as in the time of *Ramazan*, which is their Lent and laſteth thirtie dayes, during which time it is not lawfull for any *Turke* to eate or drinke before Night, and then they vſe to recompence their day Abſtinence with their Night Gluttonie. Alſo in that ſpace *Ianizaries* commit inſolencies againſt *Chriſtians*, taking money from whomſoeuer they meet by the way. The ſecond beginneth in December, and laſteth three dayes, and is called *Hodglar-byram*, &c.

The eight and twentieth of April, being Wedneſday, about fiue of the clocke in the morning, my Lord and his Company (whereof myſelfe was one) went into *Adrianople*-ſtreet in *Conſtantinople*, neere to the gate of *Adrianople*, to ſee the Grand Signior come into the Citie from *Adrianople*, whither hee went vpon the one and twentieth day of December laſt. The pompe of it was ſo gallant that I neuer ſaw the like in my life; neither doe I thinke that the like hath beene vſed amongſt any Princes of the world ſauing theſe *Muſulmen*, ſince the time of the triumphs of the *Romane* Emperours, when they went to the Capitol, after the conquering of ſome famous Country: the place where hence he came that morning is called *Dowt Baſhaw*, a place ſtanding by it ſelf in the Countrey ſome three miles from *Conſtantinople*; the people that attended vpon his perſon at that time, were ſaid to amount

to

to the number of 15,000. Firſt rode the Sub-baſhaw of *Conſtantinople* and *Galata*, with one hundred men on horſebacke, and other ſeruants alſo they had which went a foot, carrying certaine Muſkets in their hands. Next followed French Souldiers, a company of fugitiue Rogues, that to get a large pay ſomewhat more then they haue, either in their owne Countrey, or could get in the Low Countries, fled to *Conſtantinople*, to be entertained by the Grand Signior, of whom the greateſt part of them doth receiue halfe a Doller a day for their pay: their Collonell rode with ſome twentie of his principall men, and all the reſt, to the number of one hundred, with Muſkets on foot; after them the Officers of the Arſenall a foot, with the chiefe of them a horſebacke, certaine of them carrying a Gallie with a man in it, a verie ſtrange and ridiculous conceit: for indeed euery one laughed heartily at it; after them came Squibſters, but how many in number I could not vnderſtand; then came a great multitude of Gemiglandes all on foot, whereof one had a feather ſticking in his fleſh, euen in his face ſomewhat neere to his right eye: then a Coach couered with cloth of Gold, which ſerued for the Grand Signior's riding, wherein himſelfe and his Sultana did vſe to ride: then a Delee, that is a foole with a Bear's ſkinne vpon his backe,; then Chauſes on horſebacke, with Braſſe and Iron Maces in their hands, which they carried vpon their right ſhoulders, theſe were in number 200, and their ſeruants

a foot ſixe hundred, and after them ſeuen Coaches; then came Ianizaries on foot foure thouſand, with Muſkets, ſome of theſe weare Beares ſkinnes; and after them other Ianizaries on horſebacke, euerie one hauing a Speare in his hand, with a little Flag in the ſame; after them againe other kind of Ianizaries that weare leather Cappes, on the top of which were great white Oſtriche's feathers: then came certaine Horſes driuen by men of purpoſe, that carried water in Leather Bottles for men to drinke in: then certaine Turkiſh Saints with verie long haire and ragged clothes. Next followed a black Elephant, after them Ladies, hundred and twelue on horſebacke, with three hundred men attending on them, and the Muſti; then head Viſiers, being eight or nine of the moſt principall of *Turkie*, with one hundred Chauſes their attendants; then ſqueaking Muſicke both Vocal and Inſtrumentall. The Daruiſes a foot vſing a ridiculous ſhouting and eleuation of their voyce. Then ſome one hundred Pikemen a foot, who beſides their Pikes carried alſo Bowes and Arrowes. Then *Mahomet's* kinſmen a horſebacke, with greene Halberts; then Vice Cadies on horſeback; then Ladies againe; then nine goodly Horſes of the King's led by Chiauſes, verie richly adorned with Saddles and Horſe clothes of great price, a maruellous rich Target, being hanged at the Pomell of the Saddle of each Horſe made of maſſie beaten Gold, and garniſhed with varietie of precious

Stones,

Stones, each of theſe Horſes is ſaide to be worth two hundred pound ſterling. Next the King's Grey-hounds, being ledde and clothed with couerings of Cloth of Gold; of theſe there were at the leaſt one hundred. Then came Chiauſes on horſeback, namely twentie, to attend the King's perſon, and had fiftie ſeruants more attending vpon them: then rode one with a Streamer of greene Taffata, wherein was an *Arabian* Inſcription in very great Letters; this is ſaid to haue beene vſed by *Mahomet* himſelfe, their Prophet, in his warres with *Coſoroes* King of *Perſia*, and others alſo. Neere vnto this Enſigne was carried another Enſigne (which is the common Standard that they vſe in their warres, as heretofore the *Romanes* vſed the Eagle) that is the taile of the Horſe faſtened vpon the toppe of a long Staffe. Next went his Archers, called Solackes, with Bowes and Arrowes, attired in fine linen ſhirts that reached to the calfe of their legges, and long ſleeues curiouſly wrought with delicate ſeames of Needle Worke. Alſo they had couerings for their head, (Hattes I cannot fitly call them) which conſiſted of Siluer fairely guilt, with long feathers, &c. The one and twentieth of May happened a terrible fire: three great fires had fallen out betwixt the twentieth of April and the one and twentieth of May.

Graſhoppers ſometimes doe fall ſo thick in *Conſtantinople*, and the Territories about the Citie in the Summer time, and that eſpecially in

in Iune or Iuly, being brought in with an Eaſterne wind, that a man cannot paſſe in the ſtreets of *Conſtantinople* or *Galata*, but hee ſhall euerie where tread vpon them. Alſo they flie ſo thicke vpon the tops of houſes that they doe euen couer the tiles: and in Medowes, Paſtures, and vpon Hills, lie in ſuch infinite and innumerable multitudes, that they ſeeme to couer the graſſe. and in the high-wayes horſes that goe tread vpon them and kill them in their iourney; likewiſe vpon trees of all ſorts, Vines, Corne, &c. they fall in ſuch abundance, that ſometimes they annoy and ſpoile great ſtore of fruit; beſides they are much greater then ours in the Weſt parts of *Europe*.

I obſerued in *Conſtantinople*, in the moneth of May, certain Butter-flies as great as Reare-miſe with foure wings, each whereof diſtinguiſhed with a round ſpot made circularly, conſiſting of two colours, Purple and Blacke, and two hornes in their head made in the forme of branches of a tree; they ſpawne thirtie or fortie Spawnes in a night.

All the Turkes and others, that doe ride in *Conſtantinople* or *Galata*, doe couer the backe and buttocks of the Horſe with a faire cloth. The Turkes are exceedingly giuen to Sodomie, and therefore diuers keep prettie boys to abuſe them by prepoſterous venerie. A Cock and Hen of Pheſants ſold for ſixtie Aſpers, and Partridges for twentie Aſpers a paire. Hawkes called Fawlcons ſo cheape, that a man may buy one young for twentie Aſpers, being bred within fiue or ſixe miles of the Citie. In

In the Moneth of May and Iuly, I obſerued euery euening in *Conſtantinople* about ſeuen of the clocke, certain little Flies flying abroad in the aire with fiery tailes, which ſeemed to mee the firſt time that I ſaw them, certaine little ſparkes of fire flying to and fro in the aire. Afterward hauing taken one of them and opened his bellie, I found a certaine bright and gliſtering ſparke of fire in his taile, which I neuer ſaw before. Theſe kinde of flies doe much vſe to flie abroad in the ſummer time in *Conſtantinople*, onely in the euening, which a ſtranger that neuer ſaw them before would take to be true flakes of fire. There are in the Turkiſh Empire two men of great authoritie like the Lord Chancellors, calld *Cadileſkeers*, the one of *Romalia*, the other of *Natolia*; he of *Romalia* hath the authoritie to remoue *Cadys* from their places in *Romalia*, and to ſubſtitute others in their roomes, the like hath he of *Natolia*. Alſo they are to ſit in the *Diuan* with the Viſiers and Baſhawes, to giue their verdict in caſes of Iuſtice; without whoſe opinion and ſentence nothing can be certainely determined.

The Turkes will not ſuffer theſe three things to be medled withall by a Chriſtian or Iew, *viz.* his Religion, his Women, his Slaue. Thoſe kind of Flies that troubled me in *Italy*, did in the night time as much infeſt me in *Conſtantinople*, as being as familiar to *Thrace* as to *Italy*; I meane the *Cimices*, that after being once taken and bruiſed vpon the naile of a man, doth couer the whole naile with bloud and

and ſtinke. The Turke noth neuer at the ſaluting of his friend at any time of the day, or when he drinketh to him at dinner or ſupper, put off his Turbant (as wee Chriſtians doe our Hats one to another) but boweth his head and putteth his right hand vpon his breſt, ſo that hee vtterly diſliketh the faſhion that is vſed amongſt vs of putting off our Hattes; therefore when hee wiſheth any ill to his Enemie, he prayeth God to *ſend him no more reſt then to a Chriſtian's Hat.*

The Turkes, as they ſhaue publikely in the ſtreets, likewiſe they let bloud oftentimes in the ſtreets, but ſo indiſcreetly, that they ſuffer ſometimes a man to bleed at the leaſt two or three pounds of bloud, to the extreme weakning of their bodies: whereas few of our men ſuffer their Patient to bleed aboue halfe a pound. The true *Muſulman* will ſcarce kill a louſe, if he find him in his apparell, but throwes him away, affirming, that it is contrary to the rules of charitie to kill him, or any thing elſe that hath life in it, except thoſe things that they kill for their ſuſtenance. And as for Birds that they ſee incloſed in a cage, they will buy them for ſome money of the owner, and after let them flie out of the cage, for they thinke that there is iniurie done to them to debar them of their libertie. After the moneth of May, you ſhall ſcarce ſee till the end of September any greene graſſe growing abroad in the Meadowes or Fields, becauſe after that time it is all ſcorched away with

with the heat of the Sunne. So it falleth out in moſt of theſe Eaſterne Countries, otherwiſe then it doth here in *England*.

The pride of the Turkiſh Viſiers or Baſhawes is ſo great, that when a Chriſtian Ambaſſador doth either bring them or ſend them a preſent of great worth, they haue not the honeſtie as to thanke him. Whenſoeuer the Turks or Greeks fall to buffets, they neither ſtrike one another with their fiſts, but altogether with the palme of their hands, which I haue often obſerued amongſt them. In *England* only our women, and thoſe gentle, doe carry Fannes in their hands made of Oſtrich feathers, blacke, blue, red, yellow, &c. but no Gentlemen whatſoeuer; but here in *Conſtantinople* I haue obſerued the contrary, that onely men, and thoſe Turkes, Greekes, and Franks, doe carry theſe kind of Fannes, and neuer any women that I could perceiue.

The ſeuenth of Auguſt, being Saturday, my courteous friend Maſter *William Pearch* being deſirous to gratifie mee in a matter for the which I had often before ſolicited him, inuited mee and Maſter *William Ford*, Preacher to our Nation, to the houſe of a certaine *Engliſh* Iew, called *Amis*, borne in the *Crooked* Friers in *London*, who hath two ſiſters more of his owne Iewiſh Religion, Commorant in *Galata*, who were likewiſe borne in the ſame place; to this man's houſe I ſay we came, the foreſaid day about nine of the clocke in the morning to ſee a matter, which in my former

mer trauells I wiſhed to haue ſeene, eſpecially in *Venice*, but neuer till then had the opporrunity to attaine vnto, namely a circumciſion. It was done in a priuate houſe, according to the the cuſtome of the Iewes reſident in *Conſtantinople*, and not in a Synagogue as it is with the Iewes in other countries. This foreſaid *Amis*, for the loue he bore to our *Engliſh* Nation, in the which he liued till he was thirtie yeeres of age, being at the time of my reſidence in *Conſtantinople* ſixtie, as alſo for his good will ſake which he bore to my foreſaid friend Maſter *William Pearch*, receiued vs with very courteous entertainment, preſenting vnto vs at a Table in a fine little roome where he placed vs, diuers delicate diſhes and fruits with a cup of moſt excellent wine, often welcoming vs with many heartie and wel-wiſhing ſpeeches. While we were at breakfaſt, diuers *Iewes* came into the room, and ſung certaine *Hebrew* Songs; after which the child was brought to his Father, who ſate downe in a chaire, and placed the child being now eight days old in his lap. The whole company being deſirous that we Chriſtians ſhould obſerve the ceremonie, called vs to approach neere to the child. And when we came, a certaine other *Iew* drawing forth a little inſtrument made not vnlike thoſe ſmal Ciſſers that our Ladies and Gentlewomen doe much vſe, did with the ſame cut off the Prepuce or fore-ſkinne of the child, and after a very ſtrange manner, vnvſed (I beleeue) of the ancient

ancient *Hebrewes*, did put his mouth to the child's yard, and ſucked vp the bloud. All his Priuities (before he came into the roome) were beſprinkled with a kind of powder, which after the Circumciſer had done his buſineſſe, was blowed away by him, and another powder caſt on immediately. After he had diſpatched his worke, the ſame alſo after his worke was done, he tooke a little ſtrong wine that was held in a goblet by a fellow that ſtood neere him, and powred it into the child's mouth to comfort him in the middeſt of his paines, who cried out very bitterly; the paine being for the time very bitter indeed, though it will be (as they told me) cured in the ſpace of foure and twentie houres. But thoſe of any riper yeeres that are circumciſed (as it too often commeth to paſſe, that Chriſtians which turne Turkes) as at fortie or fiftie yeeres of age, doe ſuffer great paine for the ſpace of a moneth. The prepuce that was cut off was carried to the Mother, who keepeth it very preciouſly as a thing of worth.

The twelfth of Auguſt, being Thurſday, the Turkes about eight of the clocke at night illuminated the ſteeples of their Moſkies with abundance of Lampes ouer all *Conſtantinople* and *Galata*, (as they did vpon *Mahomet's* birth day before mentioned by me) as being the Eue of their firſt Sabbath in the Moneth or Moone of *Regepf*, by way of preparation for their great Feaſt of *Ramazan*, which followed afterward; which cuſtome they obſerue euery yeere vpon the foreſaid day. The

The eleuenth of September, ſome of the learned Turkes that were ſkilfull in their Law, obſeruing that the contagion of the Plague was lately diſperſed ouer diuers places of the Citie, had recourſe to ſome of their *Muſulman* Bookes, to the end they might informe themſelues of ſome conuenient and diſcreet courſe to be taken for the preuention of the ſickneſſe; and finding in one of them, that ſome thirtie yeeres ſince there was made an Edict for the baniſhing of all the Dogs out of the Towne, as being principall Inſtruments of ſcattering the Plague, by reaſon of their free paſſing vp and downe from one houſe to another, they held it meet to imitate that example, and to doe the like. So that the matter being now propounded to the Grand Signior, it was at laſt determined, that the Dogs ſhould be baniſhed; and for the better perſormance of the matter, finally, they concluded thus, that euery Chriſtian and Iew dwelling in *Conſtantinople* ſhould by a day limited (vnder the paine of forfeiting foure Chiquins) preſent a Dog to the *Cadie*, and taking of a *Teſkeria* (this is a *Turkiſh* word that ſignifieth a Certificate written vnder his hand) for a teſtimonie of performance of the ſame, ſhould afterward bring him to the water ſide, and ſee him imbarked for *Saitan*: for there were certaine veſſels not much vnlike our lighters at *London*, aſſigned only for tranſporting the Dogges, the Naulum or paſſage being an Aſper for euery Dog: by meanes whereof it came to paſſe that within

one

one weeke there were no leſſe then twentie thouſand Dogs, euen a great armie of them, carried ouer to *Saitan*: and whereas the Citie did not yeeld Dogs enough for the ſeuerall Families of Chriſtians and Iewes to preſent to the *Cadie*, thoſe of *Galata* bought Dogs at a deere rate to tranſport them ouer to *Conſtantinople*, and to ſell them there much deerer. Mungrels and maſterleſſe Curres that before ſtrayed vp and downe the Citie, being now worth twenty or thirty Aſpers. Now whereas the *Grand Signior* held it fit that they ſhould be all killed when they came to the *Saitanicall* ſhoare, the *Muſtie*, who is the *Turkiſh* Oracle, would not giue his conſent to that, affirming, that it would be a very vncharitable action.

The twentieth of September, three of the *Viſiers* ſonnes rode vp and downe in the Citie in great pompe, being accompanied with many *Spahies* mounted vpon their goodly Palfreyes that were richly furniſhed. And the ſame three were that day circumciſed; the cuſtome beeing ſuch, that when the Son of any eminent Turke is circumciſed, a little before they performe the act vpon him, he rideth vp and downe the City with great ſolemnity, with diuers iewels of great price in his Turbant, his long lock hanging downe behind his back artificially wouen and wrought in with curious pleites and treſſes, and adorned with diamonds and other ſparkling ſtones of great value. Likewiſe they haue two long Pendants made of Gold Plate, that hang downe in the like

manner ouer their backe. In their Turbant beſides their Iewels they weare blacke Oſtridge feathers. Some of them weare vpper Veſts of Cloth of Gold, and Cimiters by their ſides with a maruellous rich handle and ſcabberd: their horſes very luſtie, worth ſometimes a hundred pounds ſterling a horſe, garniſhed with moſt rich Furniture, the forepart and hinder of the Saddle being of maſſie Siluer Plate double gilded; the headſtall of his Bridle and Pithell conſiſting of the like ſiluer double gilded; a Horſe-cloth couering all the buttockes of the Horſe, worth perhaps ſome two hundred Dollers. Before the youths certaine *Gemilands* walk afoote, carrying certaine ſtrange deuices of a pretty height in their hands, made partly of little ſhreds of Paper, and partly of thinne Siluer Plate with round Figures made in the forme of the World. Likewiſe neere to them goe certaine Flutes that yeeld a very ridiculous and ſqueaking Muſicke with their Flutes. The Horſemen rode very orderly in their rankes, two and two together. After all this, returning to their Father's Houſe, they are feaſted with much good cheere.

This day did theſe youths preſent themſelues to the *Grand Signior* to kiſſe his hand, who beſtowed vpon each of them two vpper Veſts of Cloth of Gold, two Iewels, and two rich Goblets. The ſame day about ſeuen of the clocke at night, their Father the *Viſier* made notable ſhewes vpon the water before the

Grand

Grand Signior with fire-workes. For there were ſixteene Boates that ſerued for the ſame purpoſe, wherein prettie Caſtles were contriued, the people in which ſkirmiſhed together at the leaſt an houre, ſpending ſuch abundance of Powder in their Fire-workes, that I neuer ſaw the like before, ſending vp diuers of their flaſhes in the aire as high as the higheſt Steeple in *Conſtantinople*; a ſight moſt notable to obſerue ſo many Boats with their fire-workes encounter ſo long together, in which ſpace there was no ceſſation or interminiſſion, but that you ſhould ſometimes ſee foure, ſometimes ſixe fiery Steeples aſcending into the aire together with many burning lines paſſing to and fro vpon the water in diuers ſeueral formes. Amongſt the reſt of theſe fire-workes I obſerued ſome made vpon the very ſhoare itſelfe with ſingular cunning, reſembling the ſhape of Cypreſſe-trees; a very pleaſing and delectable obiect to behold.

The twentieth of September, being Munday, the *Iewes* of *Conſtantinople* and *Galata*, beganne the Feaſt of Tabernacles, which laſted till the eight and twentieth of the ſame month, that is iuſt nine dayes, in which they differ from the ancient *Iewes*, who were commanded by Almighty God to ſpend only eight dayes in the celebration of their Feaſt. I talked with a *Iew* concerning the reaſon of this their difference, who told me that it was becauſe being ſo farre from *Ieruſalem*, as in *Conſtantinople*, they did not altogether ſo cer-

tainly know the firſt day according to the courſe of the Moone, as thoſe *Iewes* that liue in *Ieruſalem*, and therefore for the better aſſurance of this matter, they adde a day to the number that God limited and appointed their Forefathers, whereas the *Iewes* that liue in *Ieruſalem*, and the parts of the Holy Land, neere thereabout, by the courſe of the Moone more certainly knowing the preciſe time of the beginning, doe ſpend only eight dayes in their Feaſt and no more. Againe, they do in another reſpect differ from Gods Inſtitution; for he commanded only two dayes to bee more ſolemnly celebrated then the reſt, that is, the firſt and the laſt, but they celebrate two at the beginning, and two alſo at the laſt. But as of the former two the firſt day is the chiefeſt, being kept with more ſolemnitie then the ſecond; ſo alſo of the two latter, the laſt of all is more ceremoniouſly obſerued then the former. In this ſpace they are much giuen to holineſſe, reſting from all labour during the whole nine dayes, and they ſometimes eat and drinke in their Tabernacles, which are made partly in their priuate Houſes, or the corner of ſome Gallerie belonging thereto, at the leaſt if they haue any, and partly neere to their Synagogues. They make the ſides of their Tabernacles of Reeds of Bulruſhes, and couer them at the top with Bayes. It was my hap to bee in one of them that was made neere to a Synagogue.

Alſo

Alſo the ninth day, which was the laſt of their feaſt, about foure of the clocke in the afternoone, I was at their Lyturgie in one of their Synagogues, being admitted to ſit downe among them. I find the irreuerence of the *Iewes* in *Venice*, and of thoſe of *Conſtantinople*, to be like in the ſeruice of God. They neither vncouer nor kneele the whole time of their Prayer, ſometimes they ſtand a'together, and ſometimes they ſit altogether. For ſome quarter of an houre after the beginning of the reading of their Law, they weare nothing ouer their backe, but their ordinary apparell, but then all of them put on their Ephod both men and children; which Ephod is made of the ſame white ſtuffe as the *Turkiſh* Turbants are, theſe hang ouer their backes and reach downe to the middle part of their bodies, after a looſer manner then I thinke the ancient *Iewes* were wont to weare them; for I read in 2 *Sam.* the 6 Chapter, and 14 Verſe, that King *Dauid* girt it about his middle when he danced before the Arke: but they hang it looſe about their bodies. This Ephod many of them carried in a little ſcrip from their houſes, and backe againe after the end of their Lyturgie. When they ſat at their deuotion they vſed a moſt ridiculous and vnſeemely geſture; for they alwayes mooued their bodies vp and downe very ſtrangely, the head being in a continuall motion without any ceſſation. After that they mooue their right ſide, then their left, and laſtly their forepart forward; which

kind of wagging of their bodies by interchangeable turnes they vſe during the whole time of their ſeruice.

The forme of their Synagogue is built foure ſquare, having abundance of little Glaſſes hanging round about, that ſerue to containe Lampes, and ſome alſo of ſiluer. The Prieſt beeing in the middle roome, which is made in the ſame forme as thoſe of *Venice*. That I ſaw deſcribed in my former Booke bellowed like an Oxe with a very hideous and roaring exaltation of his voyce at their ſeruice, they ſung in *Hebrew* (in which language the whole Seruice is ſaid) the nine and twentieth Pſalme, though nothing at all pertinent to their Feaſt; at the vpper end of their Synagogue they haue three diſtinct places drawne ouer with branch'd Veluet, in the middle whereof was placed their Law; which conſiſted of tenne diſtinct parcels, each part contayning the ſelfe-ſame matter written therein that the other doe, being folded vp with two Silver handles at the ends; at the top of each whereof is a Siluer Pomegranate, with many Bels hanging round about the ſame; within the which their Law is written in a Roll of Parchment. One of theſe parcels conſiſted of a goodly Plate of Siluer of no ſmall price; all which tenne were carried in the middeſt of their Lyturgie round about the inſide of the Synagogue, the *Cachan* (which is their Prieſt) being the Ringleader of the company, before whom diuers of the *Iewes* in a merrie manner went dancing, as they

they alſo did that carried the ſaid parcels. The Roſe-water that was ſpirted by little young *Iewes* out of ſiluer Veſſels vpon all thoſe that carried about the Law was ſo much, that the Chriſtian Spectators thought that they would haue halfe drowned them in Roſe-water. The ceremonie was ſuch at that time, that a little after our company departed thence, our Emperour's Ambaſſadour came to ſee their faſhions.

That day in which the *Iewes* by night ſhould haue taken downe their Tabernacles, that is, the Munday being the eighth day after the beginning of their Feaſt (which was wont to bee the laſt day) the Chriſtians of the Countrey beganne to erect their Tabernacles or Pauilions for their Vintage in all their Vineyards about *Pera*, and on both ſides of the *Bosphorus* towards the blacke Sea, which Vintage laſted ſixe dayes. In each of theſe dayes you might haue ſeene the greateſt part of the way betwixt the farther end of *Pera* and the Vineyards, full of Horſes that went to and fro from morning to night, to carrie away into the Towne the Grapes in certaine deepe woodden pots after they were cut in the Vineyard; likewiſe the owners of the Vineyards with their Families going and comming. And in theſe Pauilions was much ſolace amongſt the Chriſtians for this time with good cheere, muſicke, &c. During the time of their *Raccolta*, whatſoeuer ſtrangers came into their Vineyard might freely take as many Grapes as they were able

to eate, which at another time they could not doe, for if before that they ſhould be apprehended ſtealing Grapes in a Vineyard by any *Ianizaries*, and carried to the *Sub-baſhaw* of *Galata*, perhaps he might haue twentie or fortie blowes vpon the feet, beſides an impoſition of a thouſand Aſpers. Of thoſe Vineyards many belonged to *Turkes*, to whom it was lawfull to drinke Wine only at that time, while it was Muſt, but not elſe. I found not ſmall recreation in expatiating abroad ſometimes in the time of their Vintage to their Vineyards, where for exerciſe ſake I holpe the poore *Greeks* both to gather their Grapes and to ſtampe ſome of their wine. For in certaine Buts and other leſſer Veſſels they bruiſed many of their Grapes in the Vineyards themſelues, and afterward in their priuate houſes finiſhed the making of their Wine. Their vines grow not as in *France* and *Germany*, being vnderpropped, with little ſtalkes, but rather as little ſmall ſhrubs which grow ſo ſtiffe, that they need not any ſtakes to ſupport them.

The third of October, being Sunday, my Lord being accompanied with the greateſt part of our *Engliſh* Nation reſident in *Galata*; ouer and aboue his owne retinue, went to congratulate the *Polonian* Ambaſſadours proſperous arriuall in *Conſtantinople*, who with much courteſie gaue him an *Accoglienza*, ſpeaking only in the *Latine* Tongue: and vſing ſometimes in his diſcourſe a certaine word that was neuer yet allowed by the criticall cenſures of our time, namely *Illuſtritas*. There

There happened one very memorable thing this Summer at *Galata*, which ſhall not eſcape my pen. A certaine Iew turned Turke, and after his conuerſion to that Religion, buying once an Aſper's worth of Fruit of a certaine poore Turke, becauſe he obſerued that the Turke did not deliuer him ſo much as did counteruaile his Aſper, the Iewiſh Turke ſtrooke the other about the face with ſome Inſtrument that he held in his hand, which gaue him ſuch a ſound blow that hee brake his face, inſomuch that the bloud ran verie ſwiftly downe his face: another Iew that well knew this foreſaid Iewiſh Turke, and ſaw the blow giuen by him to the poore Turke, came to the Turke, and demanded of him why hee did ſo patiently ſuffer that man to abuſe him ſo outrageouſly, encouraging him to giue him a blow, becauſe otherwiſe euery one that ſaw him put vp that wrong ſo lightly, would take him for a ranke coward. I do not at all regard this blow (quoth the poore Turke) becauſe it is giuen mee by one that is late made a Muſulman, and I will not diſhearten him by giuing another for the ſame; but will as quietly take as much at his hands, as I haue alreadie receiued, if he thinke fit to ſtrike me once more: yea I tell thee Iew (quoth hee) that I will giue thee leaue to draw as much bloud from mee as hee hath done, without offering any reuenge at all, if thou wilt alſo turne Muſulman: a notable example if it be well conſidered.

The

The fourth of October, being Munday, the Turkiſh Lent called *Ramazan* began, which continueth till the fourth day of Nouember, at which time they hanged out Lamps about their Steeples, in the manner as they did twice before that ſince the time of my arriual in *Conſtantinople*, which burned till foure of the clocke in the morning, euen till that time when the *Turke* cryeth with a loud voice, &c. but it happened that their Lampes were hanged out much later this night than I haue obſerued at other times. For before, they vſed to hang them out about the cloſing of the Euening, euen about Sun-ſet. But this night they did not before midnight, which came to paſſe by reaſon that they could not ſee the Moone, notwithſtanding the Grand Signior being aduertiſed by his expert Aſtronomers, about ten of the clocke at night, that it was very likely the Moone was riſen, though being darkened by clouds it did not ſhine, commanded that there ſhould be an expreſſe order giuen forthwith that they ſhould hang forth their Lamps; whereupon within the ſpace of two houres, the Steeples belonging to all the Moſkies in *Conſtantinople* and *Galata* ſhined ſuddenly with Lamps, a ſhew indeed very glorious and refulgent, ſome of their Steeples hauing onely one row of Lampes, which contained ſome fiftie particulars; ſome three rowes, which make a very beautiful ſhew; yea each of the foure Steeples belonging to the Moſke of *Sultan Solyman*, had not onely

onely three diſtinct rowes of Lampes, which hanged about as many ſeuerall partitions in each Tower; but alſo three ſubdiuided rowes or ſeries that pertained to the ſaid ſeueral partition, which Lampes were couered with certaine woodden Boxes, to the end to keepe out the raine and the wind, that they may not be blowne out; theſe Lampes were hanged out euery night, after the firſt, about the ſetting of the Sunne, before which time it was not lawful for any man to eat or drinke, only ſick folke and little children excepted, that are not circumciſed. If in the ſpace of this *Ramazan* any Turke ſhould be found drunke hee is puniſhed with death, as it happened to one when I was at *Conſtantinople*, who by the expreſſe commandement of the Viſier had hote burning Lead powred into his mouth and eares: and as for thoſe that by reaſon of ſickneſſe haue been conſtrained to violate this faſt, looke how many dayes they haue eaten in the *Ramazan*, they are to faſt as many afterwarde to recompence the ſame. This manner of faſt betwixt ſunne and ſunne was inſtituted by *Mahomet* himſelfe. Immediately after the Lampes are hanged out, and the Taliſman hath cryed out, it is lawfull for people to eate, but not before: for though it bee not death for any one that ſhould be found eating or drinking, (ſauing only for Wine, for that is death without redemption) yet there is a certaine ſeuere puniſhment to be inflicted vpon him.

There

There is a great quantitie of Butter made in *Turkie*, but the moſt filthy and vnſauorie that is made in any other part of the world; for beſides that it is defiled with many haires, it is alſo ſtained with many colours, as blue, redde, greene, and all the other colours of the Raine-bow. It is made commonly in *Moldauia*, *Walachia*, *Mengrelia*, and in ſome parts of *Aſia*. Thoſe that buy it in *Conſtantinople* refine it by ſetting it ouer the fire, and letting it ſettle, in melting whereof there is a moſt noyſome and diſtaſtefull ſmell; then they poure the cleere ſubſtance, and the eight part remaineth has a muddy ſoot, or ſettling in the bottome. This Butter, though it bee ſo filthy, yet they preferred it before the beſt Butter that any of our Chriſtians doe bring to the Citie. Againe, whereas we make our Butter in all parts of Chriſtendome with churning, they neuer do ſo, but in this manner they make it: They ſet the Creame ouer the fire, and ſo the groſſe ſubſtance deſcendeth to the bottome, and the Butter ſwimmeth to the top, which they ſkimme with a Ladle, and after poure it into the Hide of a Buffalo or an Oxe. This being cold looketh rather like Creaſe then Butter. They bring it to *Conſtantinople* in Buffallo Hides, which when they tranſport from *Galata* to *Conſtantinople*, they throw it downe into the water and dragge it at a Boate's taile through the Sea, and before they put it out at the ſhoare of *Conſtantinople*, they dragge it alſo through a great deale of mud.

One of theſe Hides is ſo great, that when it is carried into the Citie eight men doe vſually carrie it vpon their backes by the helpe of Leuers and Ropes. The vſe of this Butter is verie frequent, by reaſon of the abundance of *Pillane* that is eaten in *Conſtantinople*, and in moſt places of *Turkie*. When they ſell this Butter in their Shops, they hang it vp in the verie ſame Buffalo ſkinnes wherin they firſt brought it; and cut open the bellie, where they diſcouer the foreſaid colours. Their Butter hath little Salt mingled with it, which is the cauſe of the ranke ſauour thereof. Their Cheeſe likewiſe is brought in leſſer ſkinnes, as of Goates and Sheepe, to the Citie, not preſſed as our Cheeſe is, but it crumbles. It is verie leane and drie, but fiery ſalt. But one Priſon in all *Conſtantinople*, where there are but a few priſoners, becauſe whenſoeuer a man is committed to priſon for any offence, he is quickly brought to his triall.

The ſeuenth of Ianuary, being Thurſday, I went with a worthy Greeke, *Michael Cauacco*, to *Timotheus* the Patriarch of *Conſtantinople*, whoſe houſe is in that part of *Conſtantinople*, which is called *Phariaria*; he is a man vnlearned and verie vnworthy of the place. When we came to the doore of his Conclaue, we did put off our ſhooes, and leauing them without the doore went into him, and ſate vpon our tailes croſſe-legged as the Turkes doe vpon certaine carpets, without either Chaire, Stoole, or Forme to ſit on, he himſelfe ſate in the like manner, clad in a black

broade

broade cloth Gowne that was furred, and a black habit of Say ouer his head like to the Coloires; his reuenue is one yeere with another at the leaſt 6000 Chicquins. Neere to his houſe is a Church of the Greekes, in which the foreſaid Greeke *Michael* ſhewed me a certaine piece of blacke Marble Pillar ſome fiue foot long, that he ſaid was brought from *Ieruſalem*, and that our Sauiour was tied to the ſame when he was ſcourged. Hee told mee that the Greekes doe eſteeme it deerely; that though the Duke of *Florence* did offer foure thouſand Chicquins for the ſame, they will not leaue it. It ſtandeth in a corner of the Church, on the right hand as you goe into their Chancell.

On Saturday, being the ninth of Ianuary, was preſented to my Lord, about fiue of the clocke in the afternoone, the ſtrangeſt Bird that euer I ſaw in my life, a Pellican, killed in the Sea by a ſeruant of our *Engliſh* Councel, Maſter *Abbot*, with a Muſket: it was white and much greater then any Bird that euer I ſaw in my life. His wings being ſtretched out were ſo long, that betwixt the extremitie of them both there was at the leaſt nine foot diſtance; each wing contained forty great feathers, which feathers yeelded ſo great a quill, that it was almoſt as great as an ordinarie finger: but the ſtrangeſt thing in him was his beake, which yeelded two matters worthy the obſeruation; firſt the length, which was not ſo little as a Geometricall foot and a quarter long,

long, the top of the vpper part of which bill was hooked like to the bill of an Eagle, and couered cleane ouer the lower parts of the beake. Secondly, the greatneſſe of the jaw chap in the lower part of the beake, being a kind of thinne fleſhie ſubſtance, which indeed was ſo large that I ſaw a dogge of a prettie bigneſſe put within it, and it contained the whole bodie thereof. I heard that it would containe very neere a pecke of wheat; he is a great deuourer of fiſh, and hauing once got it within his jaw, his prey is certainely become is owne. Great plentie of theſe Birds are in the *Propontis* and *Helleſpont*, and doe liue partly vpon the Land, and partly vpon the Sea, but moſt vpon the Sea.

In *Conſtantinople*, *Pera*, and *Galata*, there are fiue thouſand and ſeuen hundred and fiftie Pariſhes; of the Turkes and Turkiſh Moskes great and little ſeuen hundred and ſeuenty: Karabaſſaries or *Xenodochia* four hundred and eighteen; publike Fountaines or Wells ſix hundred and fiftie, priuate foure hundred and ninetie-eight; Ouens or Bake-houſes three hundred and eightie-fiue; horſe-mills fiue hundred and eightie-three; Chriſtian Churches an hundred and fiftie; Synagogues thirtie-ſix; a hundred thouſand Houſes, and amongſt them fiue thouſand Shops. As for the bird before mentioned, the Turkes ſay that when *Mecca* was building, theſe to helpe forward the worke brought ſtones in their bills, that ſerued for the building of the Walles of the Citie.

Citie. The Grand Signior is of the company of the Archers, as moſt of the Sultans of the *Ottoman* Familie haue beene free of ſome company or other. His Father *Mahomet* was of the Company of the Ring-makers, thoſe I meane that make Rings of the teeth of a certaine Sea-fiſh, which Rings are very commonly worne by the Turkes. They hold it a bad *omen*, when the Grand Signior on any occaſion goeth out of *Conſtantinople* to meet in his way a Chriſtian; for which onely fault one of Sir *Thomas Glouer's* men was taken and had ſo many blowes on his buttocks (his breeches betwixt) that he died thereof within few daies after. The Greekes that cannot pay their debts are deliuered to a Turk, who leads him with a chaine about his neck, the other end faſtned to the Keeper's middle to begge till he hath paid. Sometimes at the great *Bayram*, the Sultan, or Viſier, or Baſſas will pay halfe the debts.

The Turkiſh Boyes that learne the firſt Alphabet, obſerue the ſtrangeſt cuſtome that euer I ſaw, for ſitting croſſe-legged as their fathers doe, and holding their feſters in their hands, they moue themſelues vp and downe towards their booke that lieth before them, a motion ſo quaint that I could not chuſe but laugh at them, and ſo did many other Chriſtians beſide my ſelfe. This I ſaw to be obſerued by the Turkiſh boyes of *Conſtantinople*, *Gallipoli*, and *Syo*, and I thinke it is vſed in all parts of the Turkiſh Dominion.

I de-

I departed from *Conſtantinople* towards *Ieruſalem*, in an *Engliſh* Ship called the *Great Defence*, which about a month before came from *Syo* to *Conſtantinople*, which are at the leaſt eighty leagues aſunder, in the ſpace of forty-two houres, a thing that I name for the rarifie thereof, becauſe there are few Ships that performe it in ſo ſhort a ſpace; for the Ship in which I went, being called the *Samaritane*, was almoſt ſixe weekes performing it. I departed I ſay therehence, the one and twentieth of Ianuary, being Friday, about eight of the clocke in the morning, in as tempeſtuous and extreme a ſeaſon as euer I trauelled in my life, either by land or water, for the Snow which fell inceſſantly for the ſpace of almoſt two dayes and two nights, bred ſuch a rigid cold that ſome of vs were euen benummed. Beſides, the contrarie winds ſo croſſed our paſſage, that we found it a very faſtidious and tedious voyage. Notwithſtanding the aduerſe windes when we came within three or foure miles of *Gallipoli*, by tacking about and turning to windward, as they call it (thoſe are nauticall words) by the which is meant ſailing againſt the winde, with ſome kind of difficultie we entred into the Port. After we were come in, a certain Iew that was in our Ship perceiuing that wee ſailed ſo brauely againſt the winds, told me that the *Engliſhmen* by reaſon of their dexteritie in ſailing, might bee not improperly called the fiſhes of the Sea: there we tarried three dayes, partly for the

diſpatch of our buſineſſe with the Turkiſh Magiſtrates of the Towne, and partly by a thicke miſt vpon the Sea, during which we could not ſecurely goe forward for feare of falling into ſhallow parts of the Sea. This *Gallipoli* is ſome ninetie leagues diſtant from *Constantinople*: there endeth the *Propontis* and beginneth the *Helleſpont*.

The fourteenth of Februarie wee went a-ſhoare at *Leſbos*, now called *Mitylene*; it is very mountainous and rough. The Sheepe bare the courſeſt Wool that euer I ſaw, like Goates haire. The people flocked about vs, many of them women, the vglieſt ſluts that euer I ſaw, ſauing the Armenian trulls of *Constantinople*. Februarie eighteene we came to *Syo*. On the twentieth ſayling by the *Sanijan* Coaſt we diſcerned *Pathmos*, and paſſed neere *Cos*, the birthplace of *Hippocrates*. On the twentie-third we eſpied the tops of *Ararat*, ſaid to bee eightie leagues within Land, and wee fourteene from ſhoare. On the twenty-fourth we landed at *Scandarone*, infamous for the infectious aire cauſed by foggie clouds after Sun-ſet, and till nine in the morning houering about the mountaines, and letting fall an vnwholſome dewe, the waters being alſo peſtiferous; which cauſe many to leaue their carkaſſes there to be deuoured of the *Iackals*, which ſcrape them out of their graues. I ſaw one, ſomewhat like a Maſtiue Dog, but ſomewhat leſſe, his tail as long as of a Foxe. They are therefore forced to fetch their water

from

from a Fountaine ſixe miles off. *Scandarone* hath about fortie Houſes, the pooreſt Cottages that euer I ſaw, being but a few boards weakly compact and couered with Reeds. Our Iourney thence to *Scandarone* is about fifty-ſixe miles. The firſt day we rode twelue, the ſecond ſixteene, the third ſixteene, the fourth ten. The Right Worſhipfull Conſull of the *Engliſh* Nation, Commorant in *Aleppo*, Maſter *Bart. Haggat*, my worthy Countryman borne in *Summerſetſhire* at *Welles*, amongſt other fauours rode with mee to the *Vallie of Salt*, mentioned 2 *Sam.* 8. 13. In the way wee ſeemed to ſee a Towne ſtanding like an Iland in water, and when wee came thither found no waters, but a kind of ſhrub like wild withered Time, which couering the Mountaine made with the white ſprigs a ſhew of water afarre off. The Villages in the way are inhabited with *Bedwines*. The Poole where the Salt is made is twenty miles long, and two broad, exceedingly frequented with plentie and varietie of Fowle. The water continueth all the yeere ſauing Iuly, Auguſt, September, at which time it is quite dried vp, beginning to waſt (or to change into Salt) in Iuly: and then is there nothing but a hard maſſie Salt, which appeareth like hard Ice digged thence with mattocks, heaped hillocks, and carried to *Giabbul* a village on Camels and Aſſes, and there cuſtomed. It is as fine & excellent as any in the world. In Oct. it beginneth again to break out of certain

ſprings with much vehemency, and after one month inundateth the whole place. It yeelds 20,000 dollars yeerly to the Grand Signior. March 15, 1613, I and my countryman *Henry Allard* of *Kent*, began our Pilgrimage afoot to the holy Citie of *Ieruſalem*. The 26th in *Damaſcus* I ſaw Roſes ——————

[But we haue trauelled with ſo many Trauellers to *Damaſcus*, and thence to *Ieruſalem*, and obſerued ſo much on thoſe parts, that I dare not to obtrude Maſter *Coryate*'s prolixitie on the patienteſt Reader. He was indeed a curious viewer of ſo much as his bodily eyes could comprehend, to which he added (not ſo faithfull intelligence of) his inquiſitiue eares: for myſteries of State and Religion he would bee a ſafe traueller, and free from ſuſpicion. ——I confeſſe I found much pleaſure in walking with him in his tenne dayes iourney to *Damaſcus*, and ſpending a little while to view his foure dayes view of *Damaſcus*, *Abana*, and *Pharphar*, flowing from the hill on which part of the Towne ſtandeth, to the Houſes whereof aboue one thouſand Conduits of moſt pure waters are thence conueyed; the *Daruiſes* Monaſtery, garden and turnings; the buildings, of which the chiefe Moſkee (before St. *Zacharie's* Temple) hath one thouſand vnglaſed Windowes, and as many Pillars as are dayes in the yeere, with fiue brazen Gates, one fortie foot high,; the Cloiſter, *Bazeſtan's* Caſtle, and other Moſkees, ſhady penthouſed Streets,

all

all ſuperlatiue; ten Gates, 100,000 Inhabitants, Fruits innumerable and delicious, victualls ſo cheap that at a Cookes he and his companions dined well for three farthings a man, and all things conſpiring to an earthly Paradiſe: for which cauſe it is ſaid the Grand Signior may not reſide there, leaſt he ſhould forfeit his hopes of a future Paradiſe: his further iourney to *Iordan's* ſwift and ſounding ſtreame, to *Tabor's* Holies, *Samaria's* Well, and the centre of Earthly ſanctitie, *Ieruſalem*; his companie of Armenians, with their Patriarch or Biſhop, with a Croſier in his hand of an ordinary piece of Haſill, with a little crooke at the end of the ſame piece of Wood, with a Turbant of white and blue on his head; their cruell vſage by the *Moores*; the *Bedwine* ſluts painted vnder the noſtrills and ringed on the right noſtrill vnto the ſpoyle of kiſſing, the Sugar-loafed Houſes, and other rarities, in as rare a ſtile of big-ſwolne ſtrange-tired trauelling words expreſſed: all this and the reſt of Maſter *Coryat's* long long iourney, I dare not hither adde for feare you grow weary of him and mee. Yet I will adde a little of *Ieruſalem* that yee may know he was there. Hee entred it the twelfth of April, 1614. Beſides the Holies obſerued in *Sandys*, *Sanderſon*, *Timberley*, *Biddulph*, and others, he lay in the Temple on Palme-ſunday euen, in the vpper Gallery, where he was rouſed out of ſleepe by the turbulent cries of the Greekes, who came foorth of their Quire with a very clamorous

noyſe, hauing eleuen Banners of Silke and Cloth of Gold carried before them, each of which had three Streamers, and on the top of the Staffe a guilded Croſſe. A world of Lamps was carried before and behind them, men, women, and children, confuſedly crying, *Kyrie eleeſon.* The next day the other Nations ioyned them, diſplaying their Banners alſo, *viz.* the *Armenians, Maronites, Iacobites, Cophties,* and *Abaſſines.* The *Armenians* made the braueſt ſhew. Their Patriarch weare a cope of cloth of Gold, a Miter of like cloth on his head beautified with many rich ſtones, with a Crucifix in his hand beſet with Diamonds, Rubies, Amethiſts, Saphires, and other Stones of great worth; his Prieſts alſo ſumptuouſly attired, wearing embroidered Caps of Velvet and ſattin with Croſſes on the tops. Some carried Oliue boughes in their hands, with burning Waxe Candles therein, and one a branche of Palme-tree. Some of the Prieſts went before the Patriarch backward perfuming him. Some carried Drums on their ſhoulders, which others behinde them did ſtrike vpon. The *Cophties* and *Abaſſines* had alſo certaine clappers of Braſſe and Wood, which made ſtrange Muſicke. They continued foure houres in their circumgiration about the Sepulchre, with vociferations ſuch as did amaze the beholders: the people ready to goe together by the eares for theſe holy branches.

The

The eight and twentieth he went to viſite *Iordan*, when they were ſome fifteene miles from *Ieruſalem* in the way, the ſtones of that ſoile put together burne being kindled as wood, and the combuſtible matter in them being ſpent, are blacke and not conſumed to aſhes, the ſmell is like brimſtone, as neere to *Gomorha*. Twenty of theſe fires were made on a hill. At *Iordan* all made great applauſe; men, women, and children, ſtripped themſelues ſtarke naked, hauing opinion that the water waſheth away all their ſinnes. It is very muddy, and he was vp to the middle in mud neere the bankes. There grow abundance of tamariſkes, of which they make wands, which they carry into their Countries. The Riuer there is ſcarcely one hundred foot broad, but in the middle ſaid to be twenty foot deepe. Halfe a mile beyond are the *Arabian* hils. They paſſed within halfe a mile of the Lake *Aſphaltitis*, enuironed on both ſides with high hils. On the hither ſide is the Pillar of *Lot's* wife in Salt with her childe in her armes, and a pretty Dogge* alſo in Salt by her, about a bow ſhot from the water. The Interpreter ſaid his father fiftie yeere before, when ſome of his company had broken off a peece, ſaw it growne vp againe miraculouſly, as if it had not beene touched. He tooke notice of two

* He ſaw not this, but tooke the report of another, and ſeemeth by this childe and dog to be a falſhood in word or in deede.

things, the ſlow motion of the water, or rather none, ſtanding like a quagmire; and the foggie clowdie matter vpon it, yielding an vnholeſome ſmell. The Vallie which they paſſed is ſterile as euer hee paſſed any Country, a chalkie ſoile vtterly deſtitute of plants, not to be bettered by induſtry of man. The two and twentieth of Aprill he went the third time into the Temple, in which were then aſſembled 1000 *Armenians*, as many as of all the other Nations, 2000 in all. Here was buying and ſelling in the Temple of girdles, garters, bread, &c. they then remaining there eight and fortie houres; yea they defiled it with their excrements, and made it a metamorphoſis of *Aiax*, and that not for want of neceſſarie places, which there were publike and common, but through meere beaſtlineſſe in ſuperlatiue degrees. Their meeting then is, with banners, flags, crucifixes, muſicall inſtruments, and feruent praiers to bring the holy Ghoſt from Heauen in viſible forme of fire. The Latines herein diſſent from all the other ſects, and count it an impoſture. The other ſix companies meet on Saturday at eleuen of the clocke, and lock and bolt the doore of the Sepulcher. They walke round about till fiue of the clocke in the afternoone without intermiſſion, moſt of them carrying a bundle of white wax-candle in their right hands, bound about with the holy thred or garters which haue touched holy places, about forty

in

in a bundle lifted ouer their heads, inuocating the holy Ghoſt, the Greekes crying κύριε ἐλέησον, the reſt in *Arabian*, with ſuch ſtentorean outcries, for that ſixe houres proceſſion, thinking therewith to pierce the Heauens, as hath not elſewhere been heard. About three quarters of an houre after foure, the doore was vnlocked, and the Patriarchs of the *Greekes* and *Armenians* went in, with an Abaſſine. This laſt entreth into the grotta, and there in hugger mugger contriueth his buſineſſe, and hauing beene there a quarter of an houre, commeth forth with his bundle of lights lighted, and leaping furiouſly forth is caught by the zealous people rauiſhed with ioy at this appearance, the Prieſt is in danger of ſtifling whiles each ſtriues to light his candle firſt. All were kindled in a quarter of an houre. *Ieruſalem* is but meanly peopled, there being ſcarſe 10,000, ſo few walking in the ſtreets as except in *Padua* he hath not ſeene in any Citie. The ſoile is ſtonie, or rather chalkie and fertile; it is plentifull of prouiſions, corne growing there in reaſonable quantitie, but not ſo high, nor ſo thicke as in fruitfull places of *England*. Girdles and garters are there made and thence carried to all places. The ancient forme of building there, and in *Samaria*, of moſt of their ſtreets is *fornicata opere*, with vaulted rooſes. Betwixt April and October it ſeldome raineth. No *Iew* may appeare neere the Sepulcher, for any *Chriſtian* may

may ſtone him, or bring him to the Officer to be executed. 347 lampes ordinarily burne in the Temple (beſides at Eaſter) thorow the yeere. Their wooden Keyes in this Country, and other his obſeruations very very many, I omit. His iourney from thence to *Aleppo*, and thence into *Meſopotamia*, *Perſia*, and *India*, you haue before related in his owne Epiſtles.

EXTRACTS

RELATING TO

THOMAS CORYATE,

FROM

THE WORKS OF

JOHN TAYLOR,

THE WATER-POET.

Printed in the Year 1613.

ODCOMB's COMPLAINT,

OR

CORIATS FVNERALL EPICEDIUM,

Or DEATH-SONG vpon his late reported DROWNING.

With his Epitaph in the Barmuda, *and* Vtopian *Tongues: And tranſlated into Engliſh by* IOHN TAYLOR.

The Authour in his owne defence.

IF any where my lines doe fall out lame,
I made them ſo, in merriment and game:
For be they wide, or ſide, or long or ſhort,
All's one to me, I writ them but in ſport;
Yet I would haue the Reader thus much know,
That when I liſt my ſimple ſkill to ſhow
In poeſie, I could both read and ſpell:
I know my Dactils, and my Spondees well;
My true proportion, and my equall meaſure,
What accent muſt be ſhort, and what at leaſure,
How to tranſpoſe my words from place to place,
To giue my poeſie the greater grace,

Either

Either in Paſtorall or Comick ſtraine,
In Tragedy, or any other vaine,
In nipping Satyrs, or in Epigrams,
In Odes, in Elegies, or Anagrams,
In eare-bewitching rare Hexameters,
Or in Iämbicke, or Pentameters:
I know theſe like a Sculler, not a Scholler,
And therefore Poet, pray aſſwage your choller,
If as a theefe in writing you enuy me,
Before you iudge me, doe your worſt and
try me.

I. T.

TO THE

MIRROR OF TIME,

The moſt REFULGENT, SPLENDIDIOVS, REFLECTING COURT ANIMAL,

DON ARCHIBALD ARMSTRONG,

Great M. Comptroller, Commander, and Countermander of mirth, alacrity, ſport, and ridiculous confabulations,

In this Septentrionall, and Weſterne Monarchie of MAGNA BRITANIA,

Your poore and daily Orator, IOHN TAYLOR, *wiſheth increaſe of wiſdome in your owne perſon, and that your eminence aud ſpirit may be infuſed into the boſoms of moſt mens heires, that eſteeme more of Wealth then of Wiſdome.*

RIGHT worthy and worthleſſe Patron, the dayes and times being ſuch, wherein wit goes a wool-gathering in a threadbare Iacket, and folly is well reputed amongſt thoſe that ſeeme wiſe, I, conſidering this, hauing but a little wit, in a mad humour bade farewell it, and neuer ſo much as aſked the queſtion, Wit, whither wilt thou? Being certainly perſwaded that playing the foole will repaire

repaire the breaches which my vnhappy wit hath made in the Bulwarke of my reputation (as it hath done to many others) wherefore good ſir (with) reuerence, I hearing that ſo great a member in your eſteemed quality, as M. *Thomas Coriat* of Odcomb, was drowned in his paſſage towards Conſtantinople; and knowing that many good and worthy writers haue graced his liuing trauels: So I haue made bold (vnder your Patronage) to write his tragicall ſuppoſed *Death-Song*, or *Funerall Elegie*, not knowing any man of that worthy worth (beſides your ſelfe) to whom I might dedicate theſe ſad *Epicediums*. Thus, not doubting of your acceptance and protection, I commit my ſelfe and my labors to your wonderfull wiſdomes cenſure, alwaies hauing a poore Muſe to trauell in your ſeruice.

IOHN TAYLOR.

To the Gentlemen Readers,

That underſtand A. B. from a Battledore.

NO ſooner newes of *Coriats* death was com,
But with the ſame my *Muſe* was ſtrooken dom:
For whilſt he liued, he was my *Muſes* ſubiect,
Her onely life, and *ſenſe* ſole pleaſing obiect.
Odcombian, Græcian, Latin, Great Thom Aſſe
He being dead, what life hath ſhe alaſſe.
But yet I hope his death was falſe Report,
Or elſe 'twas rumor'd to beget ſome ſport:
To try how his deare friends would take his death,
And what rare *Epicediums* they would make,
T' accompany his all-lamented Herſe,
In hobling, iobling, rumbling tumbling verſe,
Some ſmooth, ſome harſh, ſome ſhorter, & ſome long,
As ſweet melodious as *Madge Howlet's* ſong;
But, when I ſaw that no man tooke in hand
To make the world his worth to vnderſtand,
Then vp I buſsled from Obliuions den,
And of a Gander's quill I made a pen,
With which I wrote this following worke of woe,
(Not caring much if he be dead or no:)
For, whilſt his body did containe a life,
The rareſt wits were at continuall ſtrife,
Who ſhould exceed each other in his glory,
But none but I haue writ his Tragick ſtory.
If he be dead, then farewell he: if not,
At his returne, his thankes ſhall be thy lot;
Mean time, my Muſe doth like an humble Pleader
Intreat acceptance of the gentle Reader.

Remaining yours euer,

IOHN TAYLOR.

A

A Sad, Ioyful, Lamentable, Delightful, Merry-go-ſorry ELEGIE, or FUNERAL POEM,

Vpon the SUPPOSED DEATH of

The famovs Coſmographicall Surueior, and Hiſtoriographicall Relator,

Mr. THOMAS CORIAT,

OF *ODCOMBE.*

O For a rope of *Onions* from Saint *Omer's*,
And for the muſe of golden tongued *Homer's*,
That I might write and weep, and weep and write,
Odcombian Coriat's timeleſſe laſt good-night.
O were my wit inſpir'd with Scoggins vaine,
Or that *Will Summer's ghoſt* had ſeaz'd my braine:
Or *Tarltun*, *Lanum*, *Singer*, *Kempe* and *Pope*,
Or ſhe that danc't and tumbled on the rope,
Or Tilting *Archy*, that ſo brauely ran
Againſt *Don Phebus* knight, that wordy man.
O all you crue, in ſide pi'd coloured garments,
Aſſiſt me to the height of your preferments:
And with your wits and ſpirits inſpire my pate full,
That I in *Coriat's* praiſe be not ingratefull.

If

If euer age lamented loſs of folly,
If euer man had cauſe of Melancholly,
Then now's the time to waile his ruthleſſe wracke,
And weepe in teares of *Claret* and of *Sack*.

AND now according to my weake inuention,
His wondrous worthleſs worthines I'll mention;
Yet to deſcribe him as he is, or was,
The wit of Men or monſters would ſurpaſſe.
His head was a large poudring tub of phraſes,
Whence men would pick delites as boys pick daiſes;
O head, no head, but block houſe of fierce wars,
Where wit and learning were at daily jars,
Who ſhould poſſeſſe the Manſion of his pate:
But at the laſt, to end this great debate,
Admired learning took his heads poſſeſſion,
And turnd his wit a wandring in progreſſion.
But Minyon *Muſe* hold, whither wilt thou goe?
Thinkſt thou his rare anatomy to ſhew?
None borne a *Chriſtian*, *Turke*, nor yet in *Tartary*,
Can write each veyne, each ſinew, and each artery.
His eyes and eares like Broakers by extortion,
Ingroſt ſtrange forraine manners and proportion;
But what his eyes and eares did ſee or heare,
His tongue or pen diſcharg'd the reckoning cleare.
That ſure I thinke, he well could proue by law,
He vttered more then e'er he heard or ſaw.
His tongue and hands haue truly paid their ſcore,
And freely ſpent what they receiu'd, and more.
But lord to ſee, how farre o'er-ſhot, am I,
To wade thus deepe in his Anatomy!
What now he is, I'll lightly ouerpaſſe,
I'll only write in part but what he was:
That as grim Death our pleaſures thus hath croſt,
Tis good, becauſe he's gone, to know what's loſt.

HEE was the Imp, whilſt he on earth ſuruiu'd,
From whom this weſt-worlds paſtimes were deriu'd,
He was in City, Country, Field and Court,
The Well of dry braind Ieſts, the Pump of ſport.
He was the treaſure-houſe of wrinckled laughter,
Where melancholly moods are put to ſlaughter:
And in a word, he was a man 'mongſt many,
That neuer yet was paralleld by any:
Who now like him in ſpite of wind and weather
Will weare one ſhiftleſſe ſhirt fiue months together?
Who now to do his natiue country grace,
Will for a Trophee execute his caſe?
Who now will take the height of euery *Gallowes*?
Or who'll deſcribe the ſigne of euery *Alehouſe*?
Whether his *Hoſt* were bigge, or ſhort, or tall,
And whether he did knock e're he did call?
The colour of his *Hoſt* and *Hoſteſſe* haire?
What he bought cheap, and what he paid for deare?
For Veale or Mutton what he paid a ioynt?
Where he ſat down? and where he loos'd a poynt?
Each Tower, each Turret, and each lofty ſteeple,
Who now (like him) wil tel the vulgar people?
Who now will ſet aworke ſo many writers,
As he hath done in ſpite of his backbiters,
With *Panegericks*, *Anagrams*, *Acroſticks*,
T' emblazon him the chiefe among fantaſticks?
Alas, not one, not one aliue doth liue,
That to the world can ſuch contentment giue,
Should Poets ſtretch their Muſes on the racke,
And ſtudy till their *pericranions* cracke.
Should foot-back trotting Trauellers intend
To match his trauels, all were to no end.
Let Poets write their beſt, and trotters run,
They ne'er ſhall write nor run as he hath done.

BVT

BVT *Neptune* and great *Æolus* contending,
Gainſt one another all their forces bending,
Which of them ſoon'ſt ſhould rob the happy earth
Of this rare man of men, this map of mirth;
And like two enuious great ambitious Lords,
They fell at deepe and dangerous diſcords;
The ſea-god with his three-tin'd angry Rod com,
And ſwore by *Styx* he would haue *Tom* of *Odcomb*.
With that, ſterne *Eole* blew a boyſtrous blaſt,
And in his rage did guſts and tempeſts caſt,
In ſhowring vollyes at fierce *Neptunes* head:
Who like a valiant champion ſcorning dread,
Gaue blow for blow with his commanding Mace,
And ſpitting ſtormes in ſpiteful *Eols* face,
That golden *Titan* hid his gliſtring ray,
As fearing to behold this horrid fray.
Cimerian darkneſſe curtain'd all the world,
An ebon mantle o'er the globe was hurld,
The wallowing waues turmoild the reſtleſs ſhips,
Like School-boies ſhuttlecocks that leaps and ſkips,
The top-maſt ſeemes to play with *Phœbus* noſe,
Strait downe toward *Erebus* amaine ſhe goes;
Blow wind, quoth *Neptune*, till thy entrails breake,
Againſt my force thy force ſhall be too weake.
Then like two fooles at variance for a trifle,
They ſplit the ſhip, they enter and they rifle,
Like curſed Law-wormes, enuious and cruell,
Striuing to ſeaze the peereleſſe matchleſſe Iewell;
Whilſt *Eole* ſought aboue the ſkies to crown him,
Blue-bearded *Neptune* in his arms did drown him.
The wind-god ſees the prize and battell loſt,
Blowes, ſtormes, and rages to be curb'd and croſt;
And vow'd to rowze great *Neptune* in his Court,
And in his teeth his iniury retort:

Then he commands retreat to all his forces;
Who riding ſundry waies on winged horſes,
Bigge *Boreas* to the freezing North went puffing,
And ſlauering *Auſter* to the South went huffing,
Eurus went Eaſt, and *Zephyrus* went Weſt,
And thus the warres of Windes and Seas did reſt.

AND now Dame *Thetis* in thy vaſty womb
Is odde Odcombian *Coriats* timeleſſe Toomb,
Where *Nayads*, *Dryads*, & ſweet ſea-nimphs tend him,
And with their daily ſeruice do befriend him;
There al-ſhap'd *Proteus* and ſhrill trumping *Triton*,
And many more which I can hardly write on,
As if it were the thing they glory at,
In ſeruile troopes they wait on *Coriat*,
That though like Hell, the ſea were far more dark, as
Yet theſe would guard his vnregarded carkaſſe.
You *Academick*, *Latine*, *Greeke Magiſters*,
You offspring of the three times treble Siſters,
Write, ſtudy, teach, vntil your tongues haue bliſters;
For now the *Haddocks* and the ſhifting *Sharks*,
That feed on *Coriat*, will become great Clarks:
The wri-mouth'd *Place*, and mumping *Whiting-mops*,
Wil in their mawes keep *Greeke* and *Latine* ſhops.
The Pork-like *Porpoſe*, *Thorn-back*, and the *Scate*,
Like ſtudious *Grecian Latiniſts* will prate,
And men with eating them, by inſpiration,
With theſe two tongues ſhall fill each barbarous nation.
Then though the Sea hath rudely him bereft us;
Yet, midſt our woes, this onely comfort's left us,
That our poſterities by eating fiſhes,
Shall pick his wiſdome out of diuers diſhes;
And then no doubt but thouſands more will be
As learned, or perhaps all as wiſe men as he.
But to conclude, affection makes me cry,
Sorrow prouokes me ſleep, grief dries mine eye.

EPITAPH

EPITAPH in the Barmooda Tongue,

Which muſt be pronounced with the Accent of the grunting of a Hogge.

HOugh gruntough wough Thomough
Coriatough, Odcough robunquogh
Warawogh hogh Comitogh
ſogh wogh termonatogrogh,
Callimogh gogh whobogh Raga-
mogh demagorgogh palemogh,
Lomerogh nogh Tottertogh ille-
mortogh eogh Allaquemquogh,
Teracominogh Jagogh Jamerogh
mogh Carnogh pelepſogh,
Animogh trogh deradrogh meramogh
hogh Flondrogh calepſogh.

EPITAPH in the Vtopian Tongue.

NOrtumblum callimumauaſh omyſtoliton quoſhta
Scribuke woſhtay ſolnſhay perambulatuſhte;
Grekay ſons Turkay Paphay zums Ieruſaluſhte.
Neptus eſht Ealors Interremoy diz Doloruſhte,
Conſabuloy Odcombay Prozeugmolliton tymorumynoy,
Omulus oratuſhte paraleſcus tolliton vmbroy.

The ſame in ENGLISH,

Tranſlated by Caleb Quiſhquaſh, an Vtopian borne, and principall Secretary to the great Autelontado of Barmoodoes.

HEre lies the wonder of the Engliſh nation,
Inuolu'd in *Neptunes* briniſh vaſty maw:
For fruitleſſe trauell, and for ſtrange relation,
He paſt and repaſt all that e'er eye ſaw.
Odcomb produc'd him; many nations fed him,
And worlds of writers through the world haue ſpred him.

CERTAINE SONNETS,

In PRAISE of

Mr. THOMAS, the Deceaſed,

Faſhioned of diuers Stuffs,

As Mockado, Fuſtian, Stand-further-off, and Motly; all which the Author dedicates to the immortall memory of the famous Odcombian Traueller.

COnglomerating *Aiax*, in a fogge
Conſtulted with *Ixion* for a tripe,
At which *Gargantua* tooke an Iriſh bogge,
And with the ſame gaue *Siſiphus* a ſtripe,
That all the bumbaſt torreſts 'gan to ſwell,
With triple treble trouble and with ioy,
That *Lucifer* kept holiday in Hell,
'Cauſe *Cupid* would no more be cald a boy.
Delucitating *Flora's* painted hide,
Redeemes *Arion* from the hungry Wolfe,
And with conglutinating haughty pride,
Threw *Pander* in the damb'd Venetian gulfe;
The Mediterrane mountaines laugh'd and ſmil'd,
And *Libra* wandred in the woods ſo wild.

Bright *Caſſia Fiſtula* was wondrous ſad,
To heare *Zarzaparillas* great miſ-hap,
And *Coloquintida* was raging mad,
When *Saxafrage* was ſet in *Ruharbs* lap;

Dame

Dame *Lickoriſh* was in a monſtrous fume,
Againſt the luſhious Reaſons of the ſunne,
And *Trinidado* ſmoake auoids the roome,
Whilſt *Gum-armoniack* ſweares ſhe is vndone;
Vnguentum album is ſo pale and wan,
That *Paracelſus* plaiſter mourns in black,
The Spaniſh *Eleborus* ſtrongly can
Make *Lignum vita's* hide with neezing crack:
Lo, thus with vnguents, plaiſters, oyles, and drugges,
We coniure vp the fierce infernall bugges.

The headſtrong Torchlight of Cimerian waues,
With fiery frozen wonder leaps and vaults:
And on th' *Atlantick* Ocean cuts and ſhaues,
Whilſt thunder thwacking *Oſſa* limps and halts,
Robuſtious *Ætna* drownes the *Artick* Pole,
And forked *Vulcan* hath forſooke his forge,
Apollo's piebald mare hath caſt her fole,
And *Mulley Mahomet* hath fild his gorge,
Don Belzebub ſits fleaing of his breech,
And Marble *Proteus* dances, leaps and ſkips,
Belerophon hath pend an excellent ſpeech,
And big-bo and *Boreas* kiſt *Auroraes* lips;
The *Welkin* rumbles; *Argos* lies aſleepe,
And *Tantalus* hath ſlaine a flocke of ſheepe.

When flounder-flapping *Termagant* was ſlaine,
The ſmug-fac'd *Cerberus* did howle and yell,
And *Polyphemus* rid in *Charles* his Waine,
Whilſt *Gorgons* head rung great *Alcides* knell,
The rip-rap-riffe-raffe, thwick thwack ſtout Baboon
Gripes in his downy clutch the ſpungy oake,
And young *Andromeda* at night rings noone,
Whilſt *Aſdrubal* at *tick tack* loſt his cloake,
Promsetheus couering the *Vmbranoes* head,
And *Typhon* tumbles through the ſolid Ayre:
Proud *Pegaſus* on Cheeſe and Garlick fed,
And *Proſerpina* went to Sturbridge faire.

Pope

Pope *Hildebrand* bade *Pluto* home to ſupper,
And *Don Diegoes* horſe hath broke his crupper.

Dick Swaſh drew out his three-pil'd blunted blade,
And flaſht in twaine the equinoctiall line:
Tom Thumb did through th' Arabian deſerts wade,
Where *Caſtor* and his brother *Pollux* ſhine,
The threed-bare flap-Iacks of the weſterne Iles,
Exaſperated the Marble Sithian Snow,
Dame *Venus* traueld fifty thouſand miles,
To ſee the bounds of *Nilus* ebbe and flow.
The Gormundizing Quagmires of the Eaſt,
Ingurgitate the Eremand-ean Bull:
And rude rebounding *Sagitarius* Coaſt
To pipe Leualtoes to *Gonzagaes* Trull,
And Adriaticke Polcats ſate carouſing,
And hidebound *Gogmagog* his ſhirt was lowſing.
Sweet *Semi-circled Cynthia* plaid at maw,
The whilſt *Endimion* ran the wild-gooſe chaſe:
Great *Bacchus* with his Croſs-bow kild a daw,
And ſullen Saturne ſmil'd with pleaſant face.
The nine-fold Bugbeares of the Caſpian lake,
Sate whiſtling *Ebon* hornpipes to their Ducks,
Madge-howlet ſtraight for ioy her Girdle brake,
And rugged Satyrs friſk'd like *Stagges* and *Bucks*.
The vntam'd tumbling fifteene footed Goat,
With promulgation of the Leſbian ſhores,
Confronted *Hydra* in a ſculler Boat,
At which the mighty mountaine *Taurus* rores,
Meane time great *Sultan Soliman* was horne,
And *Allus* blew his ruſtick rumbling horne.

THE

THE Eighth Wonder of the World;

OR,

CORIATS Escape from his svppoſed DROWNING.

Dedicated to the Mighty, Magnificent, Potent, and Powerfull Knight, Sir Thomas Parſons, *(alias)* Pheander, *(alias)* Knight of the Sunne, Great Champion to *Apollo*, Palatine of *Phœbus*, Sword-bearer to *Sol*, Tilter to *Tytan*, Houſekeeper to *Hyperion*, and Heire apparant to the inuiſible kingdome of the Fairies: your deuotee Votary, IOHN TAYLOR, wiſheth your Worſhits wiſdomes Longitude, Latitude, Altitude, and Craſſitude, may increaſe aboue the Ridiculous multitude of the moſt eminent *Stultorums* of this latter age.

TO thee braue knight, who from the Delphian God come
I conſecrate theſe famous Acts of Odcomb:
To thee alone, and vnto none but thee,
For Patronage my toyling Muſe doth flee,
I gaue my drowning *Coriat* vnto *Archy*,
And with his faire eſcape to thee now march I,

Not

Not doubting but thou wilt in kindneſſe take
Theſe lines thus writ, for his and thy deare ſake.
If thou in kindneſſe wilt accept this taſke,
Hereafter I will better things vn-caske,
And make the world thy worth to glory at,
In greater meaſure then at *Coriat*.
I'll mount thee vp in the verſe paſt *Charles his Wain*,
I'll make the Moone *Endimion* to diſdaine,
I'll write in euer-during lines thy fame,
As farre as Phœbus ſpreads his glorious flame.
I'll make thee plucke ſterne *Saturne* by the Chaps,
And braue great *Ioue* amids his thunder-clappes.
I'll cauſe thy praiſe t'eclipſe the God of Armes,
I'll make Dame *Venus* yeeld to loues alarmes.
The nimble *Mercury* ſhall be thy footman,
If thou wilt grace my lines, therefore looke too't man.
But if to patronize me thou doſt ſcorne,
'Twere better then thou neuer hadſt beene borne:
For 'gainſt diſdaine my Muſes only ſport is,
To write with *Gall*, commixt with *Aqua-fortis*;
And *Vineger*, and *Salt*, and *Sublimatum*,
Which where it falls will ſcorch and ſcald: *probatum*.
Then as thou lou'ſt the Fairy Queene thine Aunt,
Daine to vouchſafe this poore and triuiall graunt:
Then I thy Poet will with low Subiection,
Proceed to write *Tom Coriats Reſurrection*.

Yours euer, whoſe endeauour
Shall perſeuer in your ſeruice,
IOHN TAYLOR.

To

To the Knowing Reader.

NOW ſir, it is a common cuſtomary vſe in theſe times, to ſalute you with ſomewhat; as Honeſt, Kinde, Courteous, Louing, Friendly, or Gentle; but all theſe Epithites are ouer-worne, and doe, as it were, ſtinke of the fuſty garbe of Antiquity. Beſides, if I ſhould come vpon you with any of theſe claw-backe tearmes, I might chance to belye you. But if your kinde diſpoſition doth merit to bee called kinde, I pray let me finde it in your fauourable cenſure. Some will (perhaps) diſlike that I doe dedicate my bookes to *Archy*, and Sir *Thomas*, and ſuch like. To them I anſwere, that my ſubiect being altogether fooliſh, I were very abſurd to thinke that any wiſe man would be my Patron; and it were meere follie for mee to make a hotch-potch, in ſeeking to compound wiſedome and follie together. But howſoeuer thou eſteemeſt it, it thruſts it ſelfe into thy view; wherein (if thou beeſt not too much drowned in Melancholie) thou wilt ſhew thy teeth (if thou haſt any) with laughing. And as my lines are ſomewhat defectiue in their ſhape, ſo I pray thee doe not hacke them, nor hew them with thy ſtammering, to make them worſe, nor Buzzard-blaſt them with thy calumniating mewes, tuſhes, and ſcuruies. Thus leauing thee to thy ſelfe, and my ſelfe vnto thee, I remaine thine as thou reſpect'ſt me, IOHN TAYLOR.

The

The Cauſe of the Contention betwixt

Sir THOMAS the Scholer,

And IOHN the Sculler.

A Pamphlet printed was, *The Sculler* nam'd,
Wherein Sir *Thomas* much my writing blam'd;
Becauſe an Epigram therein was written,
In which he ſaid he was nipt, gald and bitten.
He frets, he fumes, he rages, and exclaimes,
And vowes to rouze me from the Riuer Thames.
Well, I to make him ſome amends for that,
Did write a Booke was cald, *Laugh and be fat:*
In which he ſaid I wrong'd him ten times more,
And made him madder then he was before.
Then did he ſtorme, and chafe, and ſweare, and ban,
And to ſuperiour powers amaine he ran,
Where he obtain'd *Laugh and be fat's* confuſion,
Who all were burnt, and made a hot concluſion.
Then after that, when rumour had him drown'd,
(The newes whereof my vexed Muſe did wound)
I writ a letter to th' Elizian coaſt,
T' appeaſe his angry wrong-incenſed Ghoſt.
The which my poore inuention then did call,
Odcombs Complaint, or *Coriats Funerall.*
But ſince true newes is come, he 'ſcap'd that danger,
And through hot Sun-burnt *Aſia* is a ranger:
His raiſing from the dead I thought to write,
To pleaſe my ſelfe, and giue my friends delight.

The

The World's Eighth Wonder:

Or, CORIAT'S REVIVING.

LO, I the man whoſe Muſe did lately forage,
Through winds & ſeas with dreadleſſe dauntleſſe corage,
And to the life, in hodg-podg rime expreſt,
How *Odcombs Coriat* was great *Neptunes* gheſt.
How *Thetis* ſweetly lull'd him in her lappe,
And (as her darling) fed the Barne with pappe.
How big-mouth'd *Æol* ſtorm'd, and puft, and blew:
And how both winds and ſea with all their crue
Were pleas'd & diſpleas'd; tumbled, rag'd, & toſt,
The gainers glad, and mad were they that loſt.
Theſe tedious taskes my toyling Muſe hath run,
And what ſhe did, for *Coriats* ſake was dun.
She hath tranſported him to *Boſſoms* Inne,
Where in a basket he hath hanged bin:
Shee hath inuolu'd him in the hungry deepe,
In hope to leaue him in eternall ſleepe:
Yet hauing hang'd him firſt, and after drown'd him,
My poore laborious Muſe againe hath found him.
For 'tis her duty ſtill to wait and ſerue him,
Although the Fates ſhould hang, or drown, or ſterve him.
The fatall Sifters ſerue his turne ſo pat,
That ſure he hath more liues then hath a Cat.
Alcides neuer paſt ſo many dangers
As he hath done, amongſt his friends and ſtrangers.

He

He runs through all his actions with ſuch eaſe,
As Hogs eate Acorns, or as Pidgeons Peaſe,
There's nothing in the world can him diſgrace,
Not being beaten in a lowzy caſe:
Nor Trunks, nor Puncks, nor ſtocks, nor mocks, nor moes
Nor being made an Aſſe in Rime and Proſe:
Nor hanging, drowning, carting, nor the blanket.
Theſe honours all are his, the gods be thanked.

BUT now methinkes ſome curious itching eare
Doth long ſome ſportiue newes of him to heare.
For being in the Ocean buried vnder,
And now aliue againe, 'tis more then wonder:
But how theſe wondrous wonders came to paſſe.
I (as I can) will tell you how it was.

WHEN firſt this mirrour 'mongſt a world of Nations,
(This great ingroſer of ſtrange obſeruations)
Was bound for *Conſtantines* braue noble City,
Then he (who is Wit-all, or elſe all witty)
Whoſe vigilancy lets no aduantage ſlip,
Embarked was in a tall proued Ship
Of *London*, the *Samaritan* ſhe hight:
Now note the fore caſt of this famous wight:
The Ship he onely for her name did chuſe,
In deteſtation of the faithleſſe Iewes:
For why, the Iewes and the Samaritans
Did hate as Chriſtians Anti-Chriſtians.
Yet I ſuppoſe his ſpight to them did ſpring,
For I think what, and now I'll name the thing:
In his firſt fiue months ſtrange perambulation,
He was in danger of that peruerſe Nation.
For they by wrongfull force would haue ſurpriz'd him,
T' *excoriat Coriat*, and t' haue Circumciz'd him.

This

This dreadfull terrour of his Lady-ware,
I geſſe the cauſe the Iewes he hatred bare.
How-euer was his intricate intent,
In the *Samaritan* to Sea he went:
And eare-abuſing falſe intelligence
Said, he was drown'd in *Neptunes* reſidence.
Thus falſe report did make me much miſtake:
For which a fair recanting mends I'll make.
My grieued Muſe hath euer ſince his drowning,
Beene vext with ſorrow, and continuall ſwowning:
But now ſhe's all attir'd with mirth and gladneſſe,
The Lye was good that made her ſick with ſadneſſe.

KNow therefore, Readers, whatſoe'er you are,
That this great *Britaine* braue *Odcombyan* ſtar
Was toſt on *Neptunes* rough remorſeleſſe waues,
Where each man look'd for timeleſſe briniſh graues:
For *Eolus* vnlock'd his vaulted Center,
And 'gainſt the Sea-god did in Armes aduenter,
With winds vniayled came at vnawares,
And greene-fac'd *Neptune* with defiance dares,
With all his watry Regiments to fight,
Or yeeld this matchles, worthles, wondrous knight.
The great humidious Monarch tells him plaine,
'Twere beſt he iogd from his commanding Maine:
And with his troupes of homeleſſe, rouing ſlaues
Goe hide him in the earths impriſon'd Caues,
And not diſturbe him in his Regall Throne,
For he would keepe *Tom Coriat*, or elſe none.
Then *Eol* 'gan his windy wrath to vent,
And ſwore by *Styx*, that *Neptune* ſhould repent
This haughty high audacious inſolence,
Againſt his powerfull great magnificence.
Then *Triton* ſounded, the alarme was giuen,
That from Hells bottome, to the ſkirts of Heauen,

The repercuſſiue ecchoes of his ſounding,
With dreadfull relapſe backe againe redounding:
Then, then *Robuſtious* ſwolne cheek'd *Boreas* blaſts,
Teare, riue, and ſhiuer Tacklins, Sailes and Maſts:
In totter'd fragments all in pieces ſhatter'd,
Which here and there confuſedly lay ſcatter'd.
Theſe hurly burly ſtormes and tempeſts tumbling,
With dire amazing Thunder-thumping rumbling,
The mounting billowes like great mountaines riſe,
As if they meant to drowne the lofty ſkies.
Then downe they fall to the *Tartarian* deepe,
As if th' infernall Fiends they meant to ſteepe:
That ſure (I geſse) a greater guſt was neuer,
Since *Iuno* did *Ænea's* ruine endeauour.
The Kingly Sea-god, (to auoid more harmes)
Caught *Coriat* (the cauſe of theſe Alarmes)
And ſo his boyſtrous windy foe depriu'd,
And home thorow worlds of flouds amain he diu'd.
But awfull *Ioue* to his Imperiall ſpheare,
Theſe grieuous garboyles chanced for to heare:
And to his brother *Neptune* downe he ſends
The wing-heel'd *Mercury*, with theſe commends:
To thee, thou watry great commanding *Keaſar*,
I come from Heauens maieſticke mighty *Cæſar*;
Commanding thee by thy fraternall loue,
That from thy Coaſts thou preſently remoue
The man thou lately took'ſt, the worlds ſole wonder,
Or elſe he'l rouze thee with diſtracting Thunder:
And therefor , as *Ioues* friendſhip thou doſt tender,
To ſafe arriuall ſee thou doſt him render:
Whilſt *Maya's* ſonne his meſsage thus did tell,
A fury, like a Poſt-knight came from Hell;
And from th' infernall King of blacke *Auernus*,
Theſe words he vtter'd (which do much concern vs)
From *Acherontick*, *Phlegetontick* waues,
Thy brother *Pluto* thus much friendſhip craues;

Thou

Thou wilt ſend *Coriat* downe with him to raigne,
And he'l ſend thee as good a thing againe.
For *Proſerpina*, his illuſtrious Pheare,
Of him and his aduenture chanc'd to heare:
Becauſe a Gentleman-vſher ſhe doth want,
To haue him *Pluto* begs thy friendly grant.
The *Marine* Monarch anſwers, thus it is:
You *Nuntius* from our brethren *Ioue* and *Dis*,
Know, ſuch a mortall is within my power,
Impriſon'd cloſe in *Thetis* ſiluer Bower,
I did ſurprize him midſt a thouſand toyles
Of warres, of iarres, of bloody banefull broyles:
My high-borne brother *Ioue* hath hither ſent,
Commanding me that I incontinent
Doe ſafely ſet this new-found man aland.
And I from *Pluto* further vnderſtand,
That he would have him to *Cocitus* Coaſt,
Where he and *Ceres* daughter rules the roaſt:
Firſt therefore I in wiſedome hold it beſt,
To yeeld vnto the mighty *Ioues* requeſt;
And on the Grecian coaſt I'll ſafely place him,
Where he may wander where his fortunes trace him.
Theſe meſsengers thus anſwer'd were diſmiſt,
And *Neptune* did to land his gueſt perſiſt.
But now all Hell was in an expectation
For *Coriats* comming, making preparation;
The *Stigian* Ferriman on *Stixes* ſhore,
Did waite with diligence to waft him o'er,
And Hels three-headed Porter ſweetly ſung
For ioy, that all the Coaſtes of *Lumbo* rung
With howling Muſickes dambe deſpightfull notes,
From out his triple Chaps, and treble throats.
Ixion from the tortring wheele was eas'd,
And pining *Tantall* was with iunkets pleas'd;
And further, 'twas commanded and decreed,
That Gripe no more on *Titius* guts ſhould feed.

The nine and forty wenches, water filling,
In tubs vnbotrom'd, which was euer ſpilling:
They all had leaue to leaue their endleſse toyles,
To dance, ſing, ſport, and to keepe reuell coyles.
Three forked *Hecate* to mirth was prone,
And *Siſiphus* gaue o'er the reſtleſse ſtone.
All, in concluſion, had free leaue to play,
And for *Tom Coriats* ſake make holiday.
Thus all blacke *Barathrum* is fill'd with games,
With laſting bonfires, caſting ſulphur-flames.
In Vſurers ſkuls the molten gold they quaffe,
And ſkink, and drink, and wink, and ſtink and laffe.
But when the Poſt was come, and told his Tale,
Then all this ſport was turn'd to banefull bale,
Grim *Pluto* ſtorm'd, and *Proſerpina* mourn'd,
And tortur'd Ghoſts to torments were return'd.

THE Sea-god (carefull of great *Ioues* high heſt)
To great *Conſtantinople* brought his gueſt:
Where (nothing that may honour him omitting)
His entertainment to his ſtate was fitting:
There in all pleaſure he himſelfe diſports,
Conuerſing daily with ſuch braue conſorts,
As Turkes and Tartars, Engliſhmen and Greekes,
That he thinkes ages yeeres, and yeeres but weekes,
That's waſted in this rare time ſtealing chat,
All his delight's in nothing elſe but that.
But his high honour further to relate,
I'll ſing the new aduancement of his ſtate:
Some Engliſh Gentlemen with him conſulted,
And he as naturally with them conſulted;
Where they perceiuing his deſerts were great,
They ſtriu'd to mount him into honours ſeat,
And being found of an vnmatched ſpright,
He there was double dub'd a doughty Knight.

Riſe

Riſe vp Sir *Thomas*, worſhip'd mayſt thou be
Of people all (that are as wiſe as thee.)
Now rapt with ioy, my Muſe muſt needs record
How he was knighted with a royall ſword:
But into what a puzzle now got I am?
They ſay it was the Bilbo of King *Priam*,
The fatall blade which he in fury drew,
When in reuenge the *Mirmidons* he ſlew.
In pell mel vengeance for great *Hectors* bane,
Who by *Achilles* faire foule-play was ſlaine.
That ſword that mow'd the *Grecians* like a ſithe:
That ſword that made victorious *Troians* blithe;
That ſword, that through ſo many dangers rub'd,
That famous ſword hath *Monſier Coriat* dub'd.
What though 'twas ruſty? ſpight of cankerd ruſt,
The memory of honour liues in duſt:
'Twas no diſgrace it was ſo ruſty ſhap'd,
It had (like *Coriat*) many a ſcowring ſcap'd.

BVT 'mongſt the reſt, this muſt not be forgot,
How he did from *Conſtantinople* trot,
And how a ſolemne counſell there decreed,
That he ſhould trauell in a *Grecian* weede.
To this (for his owne ſafety) they doe woo him,
Becauſe the language is ſo nat'rall to him.
And then beſpake a ſober ſage wiſe fellow,
(When wine had made them all in generall mellow)
Take heed, quoth he, I counſell you, beware
That of your ſelfe you haue a ſpeciall care,
You be not taken for a *French man*, for
The Turks in theſe parts doe the *French* abhor,
Since *Godfreys* time, that braue bold *Bullen* Duke,
Who put them all to ſhame and rough rebuke,
And made the *Saraſins* by Millions bleed,
And holy Toombe from faithleſſe fiends he freed.

Wherefore (quoth he) in friendſhip I aduiſe you,
T'auoid ſuſpect, 'twere beſt we circumciſe you:
And then you freely may through perils paſſe,
Deſpight the Turks, ſo like a *Grecian* Aſſe,
No man with *Linxes* eyes will deeme you other,
And thus you ſafely may ſuſpition ſmother.
Sir *Thomas* gaue this fellowes ſpeech the hearing,
But told him 'twas too heauy for his bearing:
For why, fall backe, fall edge, come good, come ill,
He vow'd to keepe his fore-mans fore-ſkin ſtill.
This reſolution was no ſooner ſpoken,
The friendly counſell was diſmiſt and broken.
Where after leaue was tane twixt him and them,
He tooke his iourny toward *Ieruſalem:*
And what he can obſerue 'twixt morne and night,
With due obſeruance he doth daily write;
That if my iudgement be not much miſtooke,
An Elephant will ſcarce ſupport his booke.
For he in fiue months built a paper hulke,
And this muſt be ten times of greater bulke.
O *Pauls Church-yard* I onely pitty thee;
Thou, onely thou, ſhalt moſt encumbred bee:
Thou from the Preſſe art preſt to be oppreſt,
With many a far-fetch'd home-brought *Odcomb* ieſt.
But yet I know the *Stationers* are wiſe,
And well do know wherein the danger lies;
For to ſuch inconvenience they'l not enter,
But ſuffer *Coriat* to abide th' aduenter:
Becauſe his Gyant volume is ſo large,
Th·y'l giue Sir *Thomas* leaue to beare the charge.
That man is mad who changes gold for droſſe,
And ſo were they to buy a certain loſſe:
Let him that got and bore the Barne, ſtill breed it
And nurſe, diſburſe, and foſter, cloath, and feed it.

THUS

THUS hath my Muſe (as fortune her allotted)
Both run and rid, and gallopt, ambled, trotted,
To Skyes and Seas, and to black Hell below,
In ſeruile duty that my loue doth owe.
My captiue thoughts, like truſty ſeruants to him,
Striue how they any way may ſeruice doe him.
To ſerue his turne like Prentices they gree,
Ioue ſend Sir *Thomas* home to make them free.

EPILOGUE to Sir THOMAS CORIAT, vpon his NAME.

WHY haue I ſpent my time thus, *Coriat?*
Wherefore on thy leud lines thus pore I at?
Why like an Ideot foole adore——— I at
Thy workes? which wiſedome will not glory at.
At no place euer was before——— I at,
Where wonders vpon wonder more ——— I at
With pen, inſtead of Lance, now gore——— I at
Thy *Odcomb* foppery now bore——— I at.
At thy prides altitude, now ſore——— I at.
Thou art the Theame I write my——— ſtory at.
If ought befell me to be——— ſory at,
Hard-hearted fate, 'gainſt thee then rore— I at.

Vpon his BOOKES NAME, called His CRUDITIES.

TOm *Coriat*, I haue ſeene thy *Crudities*,
And, me-thinkes very ſtrangely brude it is,
With piece and patch together glude— it is,
And how (like thee) ill-fauour'd hu'de— it is,
In many a line I ſee that lewd— it is,
And therefore fit to be ſubdew'd— it is.

Within thy broyling braine-pan ſtude— it is,
And twixt thy grinding iawes well chewd— it is,
Within thy ſtomacke cloſely mude— it is,
And laſt, in Court and Country ſpude— it is.
But now by wiſdomes eye that view'd— it is,
They all agree that very rude— it is.
With foolery ſo full endude— it is,
That wondrouſly by fooles purſude— it is.
As ſweet as galls amaritude— it is,
And ſeeming full of Pulchritude— it is
But more to write, but to intrude— it is
And therefore wiſedome to conlude— it is.

A SIMILE for his LEARNING.

THE luſhious Grape of *Bacchus* heating Vine,
When it to ripe maturity is ſprung,
Is preſt, and ſo conuerted into wine,
Then clos'd in Caſke moſt tight at head and bung;
For if by chance it chanceth to take vent,
It ſpils the wine in colour, ſtrength, and ſcent.

Ev'n

THOMAS CORYATE.

Eu'n ſo thy *Latine* and thy *Greeke* was good,
Till in thy muſty Hogges-head it was put:
And *Odly* there *Com*mixed with thy blood,
Not wiſely kept, nor well, nor tightly ſhut;
That of the Caske it taſtes ſo, I aſſure thee,
That few (or none) can (but in ſport) endure thee.

My FARE-WELL to HIM.

NOW *Coriat*, I with thee haue euer done,
My Muſe vnto her iournies end hath run:
My firſt inuentions highly did diſpleaſe thee,
And theſe my laſt are written to appeaſe thee.
I wrought theſe great *Herculean* works to win thee,
Then if they pleaſe thee not, the foole's within thee.
What next I write, ſhall better be, or none;
Do thou let me, and I'l let thee alone.
But if thou ſeem'ſt to rub a galled ſore,
Vindictas vengeance makes all Hell to rore.

EXTRACTS *relating to*

LAUGH AND BE FAT:

Or, a COMMENTARY vpon

The ODCOMBIAN BANKET.

To the READER.

READER, I do not come vpon you with the old muſty Epithites of Honeſt, Kind, Courteous, Louing, Friendly, or Gentle: The Reaſon is, I am not acquainted with your qualities; and beſides, I am loth to belye any man: But if you be addicted to any of theſe aforeſaid vertues, I pray let mee finde it in your fauourable Cenſure: and ſo I leaue you to laugh and *lie downe*. Bee fat.

LAUGH

LAUGH and be FAT.

NOW Monſieur *Coriat*, let them laugh that wins,
For I aſſure you now the game begins.
'Tis wondrous ſtrange how your opinions vary,
From iudgement, ſence, or reaſon ſo contrary;
That with infamous raſh timerity,
You raile at me with ſuch ſeuerity;
The broad-fac'd Ieſts that other men put on you,
You take for fauours well beſtow'd vpon you.
In ſport they giue you many a *pleaſant* cuffe,
Yet no mans lines but mine you take in ſnuffe.
Which makes the ancient *Prouerbe* be in force,
That ſome may with more ſafety ſteale a horſe,
Then others may look on: for ſtill it falls,
The weakeſt alwayes muſt go to the walls.
I need not vſe this Etymology,
My plainer meaning to exemplifie;
Which doth induce me to expreſſe the cauſe,
That my vntutor'd Pen to writing drawes.
Be it to all men by theſe preſents knowne,
That lately to the world was plainely ſhowne,
In a huge volume Gogmagoticall,
In Verſe and Proſe, with ſpeech dogmaticall,
Thy wondrous Trauels from thy natiue home,
How Odly out thou went'ſt and Odly Come.
And how, as fitted beſt thy Workes of worth,
The rareſt Wits thy Booke did vſher forth.
But I alas, to make thy fame more fuller,
Did lately write a Pamphlet call'd the *Scaller*;

In

In which, as vnto others of my friends,
I ſent to thee (braue Monſieur) kind commends,
Which thou in double dudgeon tak'ſt from me,
And vow'ſt, and ſwer'ſt, thou wilt reuenged be.

The cauſe, I heare, your fury flameth from,
I ſaid, I was no dunce-combe, coxcombe *Tom*:
What's that to you (good Sir) that you ſhould fume,
Or rage or chafe, or thinke I durſt preſume
To ſpeake, or write, that you are ſuch a one?
I onely ſaid, that I my ſelfe was none.
Yet Sir, I'l be a Cocks-combe, if ſo pleaſe you,
If you are ouer laden, Sir, I'l eaſe you;
You've ſtore of witleſſe wiſdome in your budget,
To giue your friend a little neuer grudge it.
Nor that from *Odcombs* towne I firſt began,
Nor that I Greeke or Latine gabble can.
I am no Odcombe *Tom*, why, what of that?
Nor nothing but bare Engliſh can I chat.
I pray what wrong is this to you, good Sur?
Your indignation why ſhould this incurre?
Nor that I thought our land had ſpent her ſtore,
That I need viſit Venice for a whore;
Which (if I would) I could make nearer proofes,
And not (like you) ſo farre to gall my hoofes.
I ſaid, if ſuch a volume I ſhould make,
The rareſt wits would ſcorne ſuch paines to take,
At my returne, amidſt my skarre-crow totters,
To runne before me like ſo many trotters.
I know my merits neuer will be ſuch,
That they ſhould deigne to honour me ſo much.
I further ſaid, I enuied not your ſtate,
For you had nothing worthy of my hate.
In loue, your innocence I truly pitty,
Your plentious want of wit ſeemes wondrous wittie.
Your vertue cannot breed my hatefull lothing,
For what an aſſe were I to hate iuſt nothing?

Your

Your vice I hate not, neither, I proteſt,
But loue, and laugh, and like it like the reſt.
Your vice, nor vertue, manners, nor your forme,
Can breed in me fell enuies hateful worme.
I ſaid it was a lodging moſt vnfit,
Within an idle braine to houſe your wit.
Here, I confeſſe, my fault I cannot hide,
You were not idle, nor well occupide.
Be't faire, or foule, be't early, or be't late,
Your ſimple wit lies in your humble pate.
A King ſometimes may in a cottage lye,
And Lyons reſt in ſwines contagious ſtye:
So your rare wit that's euer at the full,
Lyes in the caue of your rotundious skull,
Vntill your wiſedomes pleaſure ſend it forth,
From Eaſt to Weſt, from South vnto the North,
With ſquib-crack lightning, empty hogſhead thundring,
To maze the world with terror and with wondring.
I boldly bade you foole it at the Court,
There's no place elſe ſo fit for your reſort.
But though I bid you foole it, you may chuſe,
Though I command, yet Sir you may refuſe;
For why, I think it more than fooliſh pitty,
So great a ſemme as you ſhould grace the citty.
Whilſt I would foole it on the liquid Thames,
Still praying for the Maieſty of *Iames*.
Good Sir, if this you take in ſuch diſgrace,
To giue you ſatisfaction, take my place,
And foole it on the Thames, whilſt I at Court
Will try, if I like you can make ſome ſport:
Or rather then for fooleſhip we will brawle,
You ſhall be foole in Court, on Thames and all.
Thus what to you I writ, loe here's the totall,
And you with angry ſpleen have deign'd to note all;
And vow from Hell to hale ſterne *Nemeſis*,
To whip me from the bounds of *Thameſis*;

Yet

Yet when I ope your paper murd'ring booke,
I ſee what paines the wiſeſt wits have tooke,
To giue you titles ſupernodicall,
In orders orderleſſe methodicall:
There doe I ſee how euery one doth ſtriue,
In ſpight of Death, to make thee ſtill ſuruiue.
No garded gowne-man, dead, nor yet aliue,
But they make thee their great ſuperlatiue.
In the beginning Alphabeticall,
With figures, tropes, and words patheticall,
They all ſucceſſively, from A to N,
Deſcribe thee for the onely man of Men.

The Frontiſpice of Maſter Coriats *Book very learnedly deſcanted vpon, by Maſter* Laurence Whitaker, *and Maſter* Beniamin Ionſon.

Thy Shipping, and thy Haddocks friendly feeding,
Thy Carting in thy Trauels great proceeding:
Thy riding ſtirropleſſe, thy iadiſh courſer,
Thy ambling o'er the Alpes; and which is worſer,
After the Purgatory of thy Legges,
Thy Punke bepelts thy pate with rotten egges.
When thou, braue man, aſſault'ſt to boord a Pinace,
As fits thy ſtate, ſhe welcomes thee to Venice.
Thy running from the miſ-beleeuing Iew,
Becauſe thou thoughtſt the Iew ſought more than due;
For why, the Iew, with ſuperſtition blind,
Would haue thee leaue what moſt thou lou'ſt behind.
How with a ruſticke Boore thou mad'ſt a fray,
And manfully broughtſt all the blowes away.
The Turkiſh Emp'rour, or the Perſian Sophy,
Can hardly match thy monumental Trophy.
Thy ancient Ierkin, and thy aged ſloppes,
From whoſe warme confines thy retainers drops.
I ſtand in feare to doe thy greatneſſe wrong,
For 'tis ſuppos'd thou waſt a thouſand ſtrong;

Who

Who all deriu'd from thee their happy breeding
And from thy bounty had their clothes and feeding.
Thy lasting shooes, thy stockings, and thy garters,
To thy great fame are drawn and hang'd in quarters.
Thy Hat most fitly beautifies thy creſt,
Thy wits great couer, couers all the reſt:
The letter K doth shew the braueſt sight:
But wherefore K? I'm sure thou art no Knight:
But why not L, nor M, nor N, or O,
As well as knauish K, thy picture show?
But saucie K, I see will have a place,
When all the Croſſe-row shall endure disgrace.
Who at the letter K doth truly seeke,
Shall see thee hemm'd with Latine and with Greeke:
Whereas thy name, thy age, and *Odcombs* towne,
Are workemanly ingrau'd to thy renowne.
Beleaguerd round with three such female shapes,
Whose features would enforce the Gods to rapes,
France, Germany, and smug-fac'd Italy,
Attend thee in a kind simplicity.
France gives thee cluſters of the fruitful vine,
And Germany lays out t'adorne thy shrine:
And Italy doth wittily inuite thee,
And prettily (she sayes) she will delight thee.
But yet thy entertainment was but bitter,
At Bergamo with horses in the litter:
Whose iadish kindneſſe in thy stomach stickes,
Who for thy welcome flung the coltish kickes.
Thy begging from the high-way Purſe-takers,
Deſcribes thee for a learned wiſeakers.
Lo thus thy single worth is praiſed double,
For rare inuention neuer counts it trouble.
With rimeleſſe reaſons, and with Reaſons uerſe,
The great Odcombian glory to rehearſe.
But yet, whilſt they in pleaſures lap do lull thee,
Amidſt thy praiſe egregiouſly they gull thee:

Th'art

Th'art made *Tom* Table-talke, 'mongſt gulls and gallants,
Thy book, and thee, and ſuch eſteemed tallants,
When they are tired with thy trauels treading.
Then hauing nought to do, they fall to reading.
Thy wits falſe-galloping perambulation,
Which eaſe the Readers more than a purgation.
But to proceed, I'll recapitulate
The praiſe that doth thy worth accommodate.
Thy Character in learn'd admired Proſe,
The perfect inſide of thy humour ſhowes:
Attended with thy copious names Acroſticke,
To ſhew thee wiſeſt being moſt fantaſticke.

All theſe Noblemen and Gentlemen that are named in this following booke, did write merry commendatory verſes, which were called the Odcombian *Banquet, and were inſerted in Mr.* Coriats *booke, intituled* Coriats *Crudities: Vpon which verſes I haue ſeuerally and particularly paraphraſed.*

Next which in doggrell rime is writ, I wot,
Thy name, thy birth, and place where thou waſt got;
Thy education, manners, and thy learning,
Thy going outward, and thy home returning.
Yet there I find the writer hath tane leaue,
Midſt words that ſeeme thy fame aloft to heaue,
That for no little foole he doth account thee,
But with the greateſt vp aloft doth mount thee.
Th'art liken'd to a Duck, a Drake, a Beare,
A iadiſh Gelding that was made to beare:
An Owle that ſings, no wit, to wit, to who,
That nothing well can ſing, nor ſay, nor doe.

Incipit Henricus Neuill de Aberguenie.

Then follows next, a friend that faine would knight thee,
But that he fears he ſhould do more than right thee:

Yet

Yet when his verſes praiſe on cock-horſe heues thee,
He found thee *Thomas*, and *Thom as* he leaues thee.

Iohannes Harrington de Bathe.

The gooſe that guarded Rome with ſenſles gagling,
Is here implor'd t'aſſiſt the ganders ſtragling:
A pen made of her quill would lift thee ſoone,
As high as is the thorn-buſh in the Moone.

Incipit Ludouicus Lewknor.

Fooles paſt and preſent and to come, they ſay,
To thee in generall muſt all giue way:
Apuleius aſſe, nor *Mida's* lolling eares,
No fellowſhip with thee (braue *Coriat*) beares.
For 'tis concluded 'mongſt the wizards all,
To make thee maſter of Gul-finches hall.

Incipit Henricus Goodyer.

Old *Odcombs* odneſſe makes not thee vneuen,
Nor careleſly ſet all at ſix and ſeuen.
Thy perſon's odde, vnparaleld, vnmatchd,
But yet thy Action's to the perſon patch'd.
Thy body and thy mind are twins in fadneſſe,
Which makes thee euen in the midſt of odneſſe.
What-e'er thou odly doſt, is eu'nly meant,
In Idiotiſme thou art eu'n an Innocent.
Thy booke and thee are ſhap'd ſo like each other,
That if I looke on t'one, I ſee the t'other.
Th'art light, th'art heauy, merry midſt thy ſadneſſe,
And ſtill art wiſeſt midſt of all thy madneſſe.
So odly euen thy feet thy iourney trod,
That in concluſion thou art euenly odde.

Incipit Iohannes Paiton Iunior.

Thou ſaw'ſt ſo many cities, townes, and gariſons,
That *Cæſar* muſt not make with thee compariſons:

Great *Iulius* Commentaries lies and rots,
As good for nothing but ſtoppe muſtard pots.
For *Coriats* booke is onely in requeſt,
All other volumes now may lye and reſt.
Blind *Homer* in his writings tooke great paines,
Yet he and thee doe differ many graines:
For in my minde I hold it moſt vnfit,
To liken *Homers* verſes to thy writ.

Incipit Henricus Poole.

Next followes one, whoſe lines aloft doe raiſe
Don *Coriat* chiefe Diego of our daies.
To praiſe thy booke, or thee, he knowes not whether,
It makes him ſtudy to praiſe both, or neither.
At laſt, he learnedly lets flie at large,
Compares thy booke vnto a Weſterne Barge;
And ſaies, 'tis pitty thy all worthleſſe worke
In darke obſcurity at home ſhould lurke;
And then thy blunted courage to encourage,
Couragiouſly he counſels thee to forrage
'Mongſt forraine regions, and t'obſerve their ſtate,
That to thy Country-men thou might'ſt relate
At thy returne, their manners, liues, and law,
Belcht from the cumbrell of thy gorged maw.

Incipit Robertus Philips.

This worthy man thy fame on high doth heaue,
Yet Monſieur Leg-ſtretcher, pray giue me leaue.
He ſaies that men doe much miſtake thy age,
That thinke thou art not paſt the making ſage.
'Tis hard to make a foole of one that's wiſe;
For wit doth pitty folly, not deſpite:
But for to make a wiſe man of a foole,
To ſuch a Clarke we both may goe to ſchoole.
Yet much I feare, to learne it is too late,
Our youthfull age with wit is out of date.

He

He ſayes, if any one a foole dares call thee,
Let not his thundring big-mouth'd words apall thee,
But in thy owne defence draw out thy toole,
Thy booke, he means, which will his courage coole,
For why, thy booke ſhall like a brazen ſhield
Defend thy cauſe, and thee the glory yeeld.
An aſſe I'm ſure could ne'er obſerue ſo much,
Becauſe an aſſes buſineſſe is not ſuch.
Yet if an aſſe could write as well as run,
He then perhaps might doe as thou haſt done,
But tis impoſſible a ſimple creature
Should doe ſuch things (like thee) aboue his nature.
Thou *Aiax* of the frothie Whitſon Ale,
Let *Æolus* breathe with many a friendly gale,
Fill full thy ſailes, that after-times may know,
What thou to theſe our times doſt friendly ſhow;
That as of thee the like was neuer heard,
They crowne thee with a Marrot or a Mard.

Incipit Dudleius Digges.

Here's one affirmes thy booke is onely thine,
How baſely thou didſt ſteale nor yet purloyne,
But from the labour of thy legges and braine,
This heire of thine did life and ſoule obtaine.
Thou art no cuckold, men may iuſtly gather,
Becauſe the childe is made ſo like the father,
In nat'rall faſhion, and in nat'rall wit:
Deſpight of Art, 'tis Nat'rall euery whit.

Incipit Rowlandus Cotton.

Columbus, *Magelan*, nor dreadfull *Drake*,
Theſe three, like thee, did neuer iourny take.
Thou vntir'd trauelling admired iemme,
No man that's wiſe will liken thee to them.
The Calfe, thy booke, may call thee ſire and dam,
Thy body is the Dad, thy mind the Mam.

Thy toyleſome carcaſe got this child of worth,
Which thy elaborate wit produced forth.
Now *Ioues* ſweet beniſon befall the Barne,
How quickly it the fathers wit could learne!
So thou nor male nor female art by right,
But both in one, a true Hermaphrodite.
That man may well be call'd an idle mome,
That mocks the Cocke becauſe he weares a combe:
A man to better vſe may put his tongue,
Then flowt an Aſſe becauſe his eares be long.
To thee alone in Tropes ſophiſticall,
Theſe lines are writ in ſpeeches myſticall,
The Moone's own man that bears the buſh of thorn,
May rue the time that e'er thy ſelfe waſt borne;
Thou haſt beene, where as he hath neuer beene,
And ſeene more ſights then *Luna's* man hath ſeene:
Caſt lots with him, for why, I thinke it fit,
Thou hadſt his buſh to ſhrowd thy nat'rall wit.
Tis pity calculations of thy birth
Should be diuulg'd about this maſſie earth;
For out of it each foole would matter pike,
By Obſeruation to beget thy like.

Incipit Robertus Taxley.

Now Monſieur *Coriat*, enuy not the Sculler,
Here's one would haue thy coat of many a culler,
And as befits thy perſon, he thinks beſt,
Thou had'ſt a cap and Cox-combe for thy creſt.
And 'cauſe a trauceller may boldly lye,
A whetſtone Embleme-wiſe muſt hang thereby.
And at the laſt he ends in pleaſant ſort,
And ſaies, Thy booke and thee were made for ſport.

Incipit Iohannes Strangwaies.

This Gentleman thy trauels doth aduance
Aboue *Kemps* Norwich antricke Morris-dance:

And

And hauing grac'd thy fame with praiſes meet,
Talkes of thy ſhoes, and of thy gilled feet,
And how thou thought'ſt the Iewes were too too cruel,
And ranſt away from them to ſaue thy iewel.
Thy heeles there help'd thee nimbly in thy flight,
Since which thy hands haue done much more to write.

Incipit Guilelmus Clauel.

Here's one whoſe Muſe was coniur'd from her ſleep,
And being rapt with admiration deepe,
Thy booke he titles *Cogmagog* the huge,
Thy ſhield of ſafety, and thy wits refuge.

Iohannes Scorie.

Here's one that mounts thy fame beneath the ſky,
And makes thee famous for Coſmography.
He ſaies, (but ſure he either iefts or flouts)
Thou drew'ſt a Map, when firſt thou piſt thy clouts,
And how it was allotted thee by fate,
As ſoone as thou waſt borne, to talke and prate.
For as a candle's ſtuft with cotton weeke,
So thou art cramm'd vp to the brim with Greeke.
To Aſia and to Africke prethee goe,
Let them like Europe thy rare vertues know,
And make thy Booke thy Buckler 'gainſt all euill,
Whoſe grim aſpect will terrifie the Diuell.

Ioannes Donne.

Another here thy Booke doth much commend,
That none can ſtudy it to any end.
Without or head, or foot, or top or taile;
Yet like a ſauage monſter dares aſſaile
The front of ſadneſſe, who with anticke grinning
Applauds thee without ending or beginning.
Great Lunaticke, I thinke thou'lt ne'er be full,
Vntill the world cannot containe thy ſkull:

And like a foot-ball cram the vaulty ſkies,
Becauſe earth, aire, nor ſea cannot ſuffice
The greatneſſe of thy Fame, thy booke and thee,
All three in one, and one compact of three.
Yet here's a Prophecie concerns thee much,
Which doth thy booke and thee too neerely tutch;
Both gulls and gallants thy poore brat bereaues,
And from thy booke ſhall rend both lims and leaues,
To wrap vp pepper, ginger, cloues and mace,
And dry tobacco in each ſcuruie place;
To fold vp drugs and pilles, for Phyſicks vſe,
And ſerue for each mechanicall abuſe.
But I not minding with thy ſtate to flatter,
Thinke 'twill be vs'd in many a priuie matter.
Thou o'er thy wit doſt keepe ſuch carefull watch,
That from thee one can hardly any catch:
And ſooth to ſay, his conſcience is but little,
Which in his wants would ſeeke to rob the Spittle.
Thy wits exchequer hath been ouer-kinde,
That (much I feare) there's little left behinde.
But thou (braue man) bidſt freely farewell it;
We'll raiſe Fifteenes, and Subſidies of wit
Shall fill thy ſeruiceable pate againe,
Whoſe pondrous waight ſhal tire thy bearing brain.
Then feare not, man, but ſpend it whilſt thou haſt it,
To doe thy Countrey ſeruice 'tis not waſted.
This Author ſaies, thy book o'er-throwes him quite,
And therefore bids both it and thee good night;
The greatneſſe of it puts him in ſuch feares,
That he'll reade neither all, nor none, he ſweares.

Richardus Martin.

This friend of thine, thy wiſedome cannot mocke,
Yet he entitles thee an Od comb'd cocke:
Thad been all one, if at thy comming home,
He had but plac'd the cocke before the combe.

To

To make thy name more learnedly appeare,
He calls thee here an Od comb'd Chanticleere.

I know not who this ſhould bee, but it is the next Engliſh to Mr. Laurence Whitakers *Out-landiſh.*

Now here's another like a true Attourney,
Pleades very wiſely, and applauds thy iourney:
And ſaies, thy trauels thou didſt ſo decypher,
As well the world may ſee thou art no cipher.
And how thy booke ſo liuely out doth ſhow thee,
That whoſoe'er doth ſee't, muſt truly know thee.

Hugo Holland.

This man doth praiſe thy totter'd ragged ſhirt,
Thy ſhooes and ſhanks, at all he hath a flirt:
And like a patient bearing Aſſe, he ſaies,
Thou bear'ſt thy load through faire and fouleſt waies,
And for in carriage thou didſt proue ſo able,
At night thou laiſt with Iades within a ſtable.
Thou waſt not onely in thy pace an aſſe,
But thou all other aſſes didſt ſurpaſſe.
All beaſts in knowledge were to thee but weake,
For thou the tongue of *Balaams* aſſe didſt ſpeake.
But much I feare, thy booke in print will ſtaine,
Becauſe thou art not di'd a ( ) in graine.

The Preamble to the Paralel, and the Epilogue.

Againe, this Author thinkes it no great ſlander,
To ſay thou fitly maiſt be call'd a Gander.
Braue trotting traueller, thy fame he hiſſes,
And makes thy wit inferiour to *Viſſes.*
And if he laugh not at thee, much he feares,
In angry ſpleen thou'lt haue him by the eares.
Therefore he'll laugh at thee, and ſo will I,
In hope to ſcape thy furious rage thereby.

Next in the ancient famous Cambrian tongue,
To call thee noddy, he accounts no wrong.
T'interpret this, I need not go to Schoole,
I wot not what he meanes, except a ( ).

Robertus Riccomontanus.

A large relation this thy friend did write,
Deſcribing thee a monſtrous man of might:
And bids thee venter ſuch another taſke,
And at thy backe returne he'll haue a caſke,
Much bigger then the Heidelbergian bumbard,
To keepe thy works, that neuer can be numberd.

Chriſtopherus Brooke Eboracenſis.

This Gentleman in ſome vnmeaſur'd meaſure,
Compares thee vnto *Homer* and to *Cæſar*.
Old *Homers* Iliads are but idle tales,
Waigh'd with thy works, thy booke will turne the ſcales.
And like great *Cæſar* he doth thee commend,
For thou, like him, haſt all thy trauels penn'd;
But yet, me thinks he playes the merry foxe,
And in thy praiſes writes a Paradoxe.

Iohannes Hoſkins Cabaliſticall or Horſe Verſe.

Hold, holla, holla, weehee, ſtand, I ſay,
Here's one with horſe-verſe doth thy praiſe diſplay;
Without all ſence, or reaſon, forme, or hue,
He kicks and flings, and winces thee thy due.
He maketh ſhift in ſpeeches myſticall,
To write ſtrange verſes Cabaliſticall;
Much like thy booke and thee, in wit and ſhape,
Whilſt I in imitation am his Ape.

Mount

Mount *Malucrn* ſwimming on a big-limb'd gnat,
And *Titan* tilting with a flaming Swanne,
Great *Atlas* flying on a winged Sprat,
Arm'd with the Hemiſpheares huge warming pan.
Or like the triple Vrchins of the Aſh,
That lie and die through *Morpheus* ſweet-fac'd doore,
Doth drowne the Iarres with a Poledauies flaſh,
And make the ſmooth heel'd ambling rocks to rore:
Euen ſo this tall Colombrum Pigmy ſteeple,
That bores the Butterflie aboue the ſpheare;
Puls *Æolus* taile, and *Neptunes* mountaines tipple,
Whilſt *Coloquintida* his fame ſhall reare.
Loe thus my Muſe, in ſtumbling iadiſh verſe,
On horſe-backe and on foot thy praiſe rehearſe.

Prick-Song.

Here's one harmoniouſly thy fame doth raiſe,
With prickſong verſe to giue thee prick and praiſe;
But prick nor ſpur can make thee mend thy trot,
For thou by nature art not cold nor hot:
But a meere nat'rall, neutrall amongſt men,
Arm'd like the brittles of a Porcupen.

If French, or Venice Puncks had fir'd or ſcald thee,
This man had neuer raw-bon'd *Coriat* call'd thee:
Thou that ſo many Climats hotly coaſted,
I wonder much thou waſt not boild nor roſted.
Yet euery man that earſt thy carkaſſe ſaw,
Are much in doubt if thou bee'ſt roaſt or raw.

Iohannes Pawlet, de George Heuton.

Now here's another in thy praiſes ran,
And would intitle thee the great god Pan.
No warming-pan thou art I plainely ſee,
No fire-pan, nor no frying-pan canſt thou be.
Thou art no creame-pan neither, worthy man,
Although thy wits lie in thy heads braine-pan.

Lieut.

Lionel Cranfield.

This Gentleman thy wondrous trauels rips,
And nothing that may honour thee, he ſkips.
Thy yron memory thy booke did write,
I prithee keepe a wench to keepe it bright;
For cankerd ruſt I know will yron fret,
And make thee wit and memory forget.
Leſt ruſt therefore thy memory ſhould deuoure,
I'd haue thee hire a tinker it to ſcower.

Iohannes Sutclin.

Now here's a friend doth to thy fame confeſſe,
Thy wit were greater if thy worke were leſſe.
He from thy labour treats thee to giue o're,
And then thy eaſe and wit will be much more.
Lo thus thy ſmall wit, and thy labour great,
He ſummons to a peaceable retreat.

Inigo Iones.

What liuing wight can in thy praiſe be dum,
Thou crowing Cock that didſt from Odcom come,
This Gentleman amongſt the reſt doth flocke,
To ſing thy fame, thou famous Odcomb'd cocke.
And learnedly, to doe the greater grace,
Relates how thou canſt ſcrue thy veriuyce face.
He wiſhes him that ſcornes thy booke to read,
If at the Seſſions houſe he chance to plead,
That he may want his booke, although he craue;
But yet, thy booke will ſooner hang then ſaue.
So many gallowſes are in thy booke,
Which none can read without a hanging looke.

Georgius Siddenham.

Now here's a ſubſtantiue ſtands by himſelfe,
And makes thee famous for an anticke elfe:

But yet, methinkes he giues thee but a frumpe,
In telling how thou kiſt a wenches rumpe:
To ſpoile her ruffe, I thinke thou ſtood'ſt in feare,
That was the cauſe that made thee kiſſe her there.

Robertus Halſwell.

Thy praiſe and worth this man accounts not ſmall,
But 'thad bin greater, writing not at all:
Thy booke he calls Dame Admirations brother,
I thinke the world vnworthy ſuch another.
Thy booke can make men merry that are ſad,
But ſuch another ſure will make men mad.

Ioannes Gifford.

This friend amongſt the reſt, takes little paine,
To laud the iſſue of thy teeming braine:
And to applaud thee with his beſt endeauor,
He begs his wits to helpe him now or neuer.
He bids graue *Munſter* reuerence thy renowne,
And lay his pen aſide, and combe thy crowne.
He praiſes thee, as though he meant to ſplit all:
And ſaies, thou art all wit (but yet no witall)
Except thy head, which like a ſconce or fort,
Is barracado'd ſtrong, leſt wits reſort,
Within thy braines ſhould rayſe an inſurrection,
And ſo captiue thy head to wits ſubiection.

Robertus Corbet.

The luggage of thy wit, thy booke he tearmes,
The bagge and baggage of thy legs and armes,
That neuer can be vnderſtood by none,
But onely ſuch as are like thee alone.

Iohannes

EXTRACTS *relating to*

Iohannes Donnes.

This Gentleman commends thy Trauels much,
Becauſe like thee was neuer any ſuch.
December thunder, nor hot Iulies ſnow,
Are nothing like the wonders thou doſt ſhow.

Iohannes Chapman.

Here's one in kindneſſe learnedly compacts,
Thy naturall ieſts, and thy all naturall acts,
And craues the Reader would ſome pity take,
To buy thy booke, euen for his owne deare ſake.
For of thy trauels, and thy great deſignes,
There's little matter writ in many lines.
Thou in much writing tak'ſt ſuch great delight,
That if men read, thou car'ſt not what thou write.
This man could well afford to praiſe thee more,
But that hee's loth to haue thee on his ſcore:
For he no longer will thy praiſe purſue,
Leſt he ſhould pay thee more then is his due.

Iohannes Owen.

This Author (to thy fame) in friendſhip ſaies,
How ancient Writers pend the Aſſes praiſe:
And wiſhes ſo ne of them aliue agen,
That they alone might thy high praiſes pen.

Petrus Alley.

Now here's a friend that lowd thy glory rings,
With Cannons, Sakers, Culuerings, and Slings,
Guns, Drums, and Phifes, and the ſhrill clang'rous Trumpet,
Applauds thy courting the Venetian ſtrumpet.

Samuel

Samuel Page.

This Gentleman accounts it no great wrong,
Amidſt thy praiſe, to ſay thy eares be long:
His meaning my conſtruction much ſurpaſſes,
I wot not what he meanes, except an ( ).

Thomas Momford.

Here's a ſtrange riddle puts me much in doubt,
Thy head's within thy wit, thy wit's without:
'Twere good ſome friend of thine would take the paines
To put thy wit i'the inſide of thy braines.
For pity doe not turne it out of dore,
Thy head will hold it, if 'twere ten times more.

Thomas Beſtard.

This gentleman aduiſeth thee take heed,
Leſt on thy praiſe too greedily thou feed:
But though too much a ſurfet breed, he ſaies,
Yet thou ſhalt ſurfet, but not die of praiſe.

Gulielmus Baker.

Here's one by no meanes at thy fame can winke,
And ſaies, how moſt men ſay thou piſſeſt inke:
If it be true, I'd giue my guilded raper,
That to thy inke thou couldſt ſir-reuerenee paper:
Thy gaines would be much more, thy charges leſſe,
When any workes of thine come to the Preſſe.
'Twere good thy eares were par'd from off thy head,
'Twould ſtand Coſmographers in wondrous ſtead,
To make a Globe to ſerue this maſſie earth,
To be a mappe of laughter, and of mirth.

All

All new-found fuſtian phraſes thou do'ſt ſup,
And 'gainſt a dearth of words, doſt hoard them vp,
Yet where thou com'ſt thou ſpend'ſt thy prating peiſe,
Though no man vnderſtand thee, nor thy ſelfe.
Thou art a iewell ro be hang'd moſt fit,
In eares, whoſe heads are nothing, but all wit.
And thy blown tongue wil make great ſhips to ſaile
From coaſt to coaſt, if wind and weather faile.

Againe.

Againe his Muſe from ſodaine ſleep is waked,
And ſaies, this booke of thine is nat'rall naked.
Thou ſurely art a ſeruiceable waiter,
For when thou mad'ſt this booke, thou didſt not loyter.
Yet much he doubts if God or Fiend will haue thee,
For if thou be'ſt ſau'd, ſure thy booke will ſaue thee.
If I to ſcape the gallowes needs muſt read,
I ſurely for another booke will plead:
The reaſon that incites me thereunto,
Thy booke to ſaue thee hath enough to doe.

This man hath a Greeke name.

This Gentleman thy praiſe doth briefely note,
Compares thy wit and ſenſes to a Goate,
And well thy breeding he hath here expreſt,
A Phœnix hatch'd from out the Wag-taile's neſt.
But let them ſay, and call thee what they will,
Thou waſt, and art, and wilt be *Coriat* ſtill.

Thomas Farnabie, alias Bainrafe.

Here's one that like a carefull true Collector,
Tells, like a Bee, thou fill'ſt thy combe with nectar:

Die

Die when thou wilt, in honour of thy name,
Ram-headed Bel-weathers ſhall ring thy fame.

Guhelmus Auſtin.

I thinke this Author doth equiuocate,
In writing of the word *Aſſaſſinate.*
The word ſo prittily he ſeemes to curtall,
That I imagine it is done for ſportall.
But he perſwades thee, trauell once agen,
And make the world to ſurfet with thy pen.

Glareanus Vadeanus.

Thou fatall impe to Glaſtenburie Abby,
The Prophecie includes thou art no baby,
That ouer Odcombs towne muſt one day ferrie,
As *Whiting* earſt did ouer Glaſtenberie.
But yet 'tis pitty one of thy rare ſkill,
Should like the Monke be drownd vpon a hill.
If thou canſt climbe to heauen in hempen ſtring,
Thy fame for euer then my Muſe ſhall ſing:
But yet 'tis ſafer in a Trunke to hide,
Then ſuch a dang'rous wincing iade to ride.

Iohannes Iackeſon.

Thou that haſt trauel'd much from coaſt to coaſt,
Come eat this Egge, that is not rawe nor roſt:
For like a friend, this man hath plaid the cooke,
And potch'd this Ginnie Egge into thy booke.

Michael Draiton.

Now here's another followes with a meſſe,
In haſte, before thy Booke comes to the Preſſe.
The ſhortneſſe of the time is all his fault:
But now he's come, and brings the ſpoons and ſalt.

He

He ſaies that thou haſt taught the right behauiour,
How with great men we all may liue in fauour.
He bids thee liue, and with their loues to ioyne,
Whoſe worth and vertues are moſt like to thine.

Nicholas Smith.

This Author liuely hath thy fame expreſt,
But yet his lines are different from the reſt:
For all but he that doe thy praiſes pen,
Say thou art farre vnlike to other men.
But this man to thy honour doth relate,
How many Courtiers thee do imitate:
And how for feare thou ſhould'ſt be ſtolen away,
They make themſelues as like thee as they may.
For if they loſe thee by falſe theft or ſlaughter,
The Court (I feare) will weepe for want of laughter.
Thy greatnes here the pore-blind world may ſee,
He ſaies (not I) thy peeres haue iudged thee:
Stand to their cenſures then, make no deniall,
For ſurely thou haſt had a noble triall.

Laurentius Emley.

Here's one commends thy booke, and bodies paine,
And counſels thee to trauel once againe;
Whereas the treaſure of thy wit and bodie,
Shall tire each lumpiſh aſſe, and droniſh noddie.
A horſe that beares thy corpes, more eaſe ſhall find,
Then men can haue in bearing of thy minde:
For in thy minde is many a paire of gallowes,
Waighs more then thee, or twentie of thy fellowes.
Was nothing in thy iourney, ſmall or mickle,
But in thy minde thou barreil'dſt it in pickle:
So that if men to ſee thy minde were able,
There's more confuſion then was ere at Babel.
For there's confuſion both of tongues and towers,
Of loftie ſteeples, and of lowly bowers.

Of

Of Iibbets, racks, and round tormenting wheels,
Of Haddockes, Paddockes, and of ſlipp'rie Eeles:
Of wit, of ſenſe, of reaſon, death and life,
Of loue, of hate, of concord, and of ſtrife.
The ſeuen deadly ſinnes, and liberall Arts,
Doe in thy minde diſcord, and haue tane parts.
It is a doubt which ſide the conqueſt winnes,
Either the liberall Arts, or deadly ſinnes.
Not fourtie Elephants can beare the loade
Of pondrous things, that haue in thee abode.
Thy minde waighs more than I can write or ſpeak,
Which heauie burden *Atlas* backe would breake.

Iohannes Dauis.

This gentleman thy trauels doth relate,
Applauding much the hardneſſe of thy pate:
I thinke thy head's as hard as ſteele or rockes,
How could thy cox-comb elſe endure ſuch knocks?
The braueſt Smithes of Britain haue tane paines,
To beat vpon the anuill of thy braines.
But let them beat, thou canſt abide the blowes,
Thou countſt them fauours which thy friends beſtowes.
One with a cocks combe hits thee o'er the comb,
Another with an Aſſes eares ſtrikes home:
Another with a fooles coat, and a cap,
As hard as he can driue, giues thee a clap:
But let them ſtrike with what they pleaſe to ſtrike,
Thy hardened head will not their ſtrokes diſlike.
The blows the Boore did giue thee in the vineyard,
Thou put'ſt them vp, and neuer drew'ſt thy whiniard.
Thou took'ſt a beating from a booriſh foe-man,
I hope that thou wilt ſcorne a knocke from no man.

Ricardus Badley.

Here's one whoſe lines commend thee with the moſt,
And ſaies, how that a foole at Pentecoſt,

'At Whitſontide he meanes) did ouerthrow thee,
And at thy owne blunt weapon ouer-crow thee.
If it be true, me thinkes tis wondrous ſtrange,
That thou ſo many countries o'er ſhould'ſt range,
And haſt the tongues of Latine and of Greeke,
Yet 'gainſt a foole ſhould'ſt haue thy wits to ſeeke.
I at the Seſſions houſe the like haue ſeene,
When malefactors at the bar haue beene,
Being well-read Schollers, for their booke would plead,
Yet for their liues haue had no power to read.
So thou great *Polypragmon* waſt more graueld
With this wiſe foole, then elſe-where as thou traueld.

Henricus Peacham.

Of all rare ſights, in city, court or towne,
This Authour ſaies, thou brauely put'ſt them downe;
The horrid darke eclipſe of Sunne or Moone,
The Lyon, Elephant, or the Baboone:
The huge Whale-bone that's hang'd up at Whitehall,
The ſight of thee puts downe the diuell and all.
Tricks, Iigges, and motions, are but idle toyes,
The ſight of thee their glories all deſtroyes.
The ſweetneſſe of thy Phiſnomy is ſuch,
That many to behold it would giue much.
But they are blind, and would giue more to ſee,
And therefore would giue much to looke on thee.

The Vtopian Tongue

Thoytom Aſſe Coria Tuſhrump codſheadiruſtie,
Mungrellimo whiſh whap ragge dicete tottrie,
Mangeluſquetn verminets nipſem barelybittimſore
Culliandolt trauellerebumque, graiphone trutchmore.
Puſſe per mew (Cdcomb) gul abelgik foppery ſhig ſhag
Cock a peps Comb ſottiſhamp, Idioſhte momulus tag rag.

Iacobus

THOMAS CORYATE.

Iacobus Field.

This Author 'mongſt the reſt in kindneſſe comes
To grace thy trauels with a world of *Toms:*
Tom Thumbe, *Tom* foole, *Tom* piper, and *Tom*-aſſe;
Thou *Tom* of *Toms* doſt all theſe *Toms* ſurpaſſe.
Tom tell-troth is a fooliſh gull to thee,
There's no compariſons 'twixt thee and hee.
If tell-troth *Tom* were any of thy kin,
I thinke thy Booke not halfe ſo big had bin.

Clareanus Videanus.

Not laſt, nor leaſt, but neere thy praiſes end,
This worthy man thy worthleſſe works commend:
No ſcuruy idle name he will thee call,
And therefore he will call the none, but all.
If I on euery Epithete ſhould write,
Thy friends beſtow on thee, thou wandring wight,
No Reader then durſt on my writings looke,
They would ſo far out-ſwell thy boyſtrous booke.
But ſhorteſt writ, the greateſt wit affoords,
And greateſt wit conſiſts in feweſt words.

Thus Monſieur *Coriat*, at your kind requeſt,
My recantation here I haue expreſt,
And in my Commentaries haue bin bold
To write of all that haue your fame inrol'd,
I meane of ſuch, my wit can vnderſtand,
That ſpeake the language of the Britaine land.
But for the Latine, French, the Greeke, or Spaniſh,
Italian, or the Welſh, from them I vaniſh.
I on theſe tongues by no meanes can comment,
For they are out of my dull Element.
Conſider with your ſelfe, good Sir, I pray,
Who hath bin bolder with you, I or they?
If I, I vow to make you ſatisfaction,
Either in words, or pen, or manly action:

I haue bin bold to deſcant on each ieſt,
Yet from the text I nothing wrong did wreſt:
My lines may be compared to the Thames,
Whoſe gliding current, and whoſe glaſſie ſtreames,
On which if men doe looke, as in a glaſſe,
They may perceiue an aſſe to be an aſſe,
An owle an owle, a man to be a man:
And thou, thou famous great Odcombian,
Shalt ſee thyſelfe deſcypherd out ſo plaine,
Thou ſhalt haue cauſe to thanke me for my paine.
But holla, holla, whither runnes my pen?
I yet haue deſcanted what other men
Haue wrote before; but now I think it fit
To adde additions of mine owne to it.
I yet haue champ'd what better writers chaw'd,
And now my Muſe incites me to applaud
Thy worth, thy fortune, and thy high deſart,
That all the world may take thee Aſſe thou art.
And now to ſing thy glory I begin,
Thy worthy welcome vnto *Boſſoms* Inne.

Mr. CORIATS Entertainment

At BOSSOMS INNE.

IEwes-trumps & bag-pipes, muſick high and low,
Stretch to the height your merry ſqueking notes,
And all you cockney cocks clap wings and crow,
Here comes an *Odcomb* cocke will eat no oates.
Pipes, tabers, fiddles, treble, and the baſe,
Blow, ſound, and ſcrape, fill all the ayre with mirth:
Blind harpers all your inſtruments vncaſe,
And welcome home the wonder of the earth:
Great *Coriat*, mirrour of the foure-fold world,
The fountaine whence alacrity doth flow,

On

On whom rich Nature nat'rall gifts hath hurld,
Whom all admire, from Palace to the Plow;
The onely *Ariſtark-aſſe* of this age,
The maine Exchequer of all mad-cap glee;
For Fortune thruſt him on this earthly ſtage,
That he the onely Thing of Things ſhould be;
He that ſo many galling ſteps hath trac'd,
That in ſo many countries earſt hath bin,
And to his euiternall fame is grac'd,
To be well welcom'd vnto *Boſſoms* Inne.
Vnto which place, whilſt Chriſtmas time doth laſt,
If any once in progreſſe chance to come,
They of my Lords great bounty needs muſt taſte,
Which oftentimes doth proue a pondrous ſumme,
For why, my luſty liberall minded Lord
Is very friendly to all paſſengers,
And from his bounty freely doth afford
Both pounds and purſes to all meſſengers.
And thither now is Monſieur *Odcombe* come,
Who on his owne backſide receiu'd his pay;
Not like the entertainment of *Iacke Drum*,
Who was beſt welcome when he went his way.
But he not taking my Lords coyne for current,
Againſt his Lordſhip and his followers raues,
Like to a cruell all-deuouring torrent,
Theſe words he vtter'd ſtuff'd with thundring braues;
Baſe vaſſals of the blacke infernall den,
Vntuter'd peaſants to the fiends of hell,
Damn'd Incubuſſes in the ſhapes of men,
Whoſe mind's the ſinke where impious dealings dwell;
Curſt age, when buzzards, owles, and blinded bats,
Againſt the princely Eagle riſe in ſwarmes,
When weazels, polecats, hungry rau'ning rats,
Againſt the Lyon raiſe rebellious armes,
When as the offal of the vileſt earth,
Raile roguiſhly 'gainſt their ſuperior powers,
And ſeeme to contradict them in their mirth,

And blaſt with ſtinking breath their pleaſant houres,
When baſe mechanick muddy-minded ſlaues,
Whoſe choyſeſt food is garlicke and green cheeſe,
The curſed offspring of hells horrid caues,
Rude rugged raſcals, clad in pelt and freeze.
And ſuch are you, you damn'd Tartarian whelps,
Vnmanner'd mungrels, ſonnes of *Cerberus*,
Whom *Pluto* keepes for ſpeedy helliſh helps,
T'increaſe the monarchie of *Erebus*.
But now my Muſe with wrinkled laughter fild,
Is like to burſt: O hold my ſides, I pray,
For ſtraight my Lord by his commandment wild,
('Cauſe *Coriat* did his Lordſhip diſobay)
That in the baſket preſently they mount him,
And let him ſee his ancient royall tower:
For he hath maz'd them all, that they account him
To be ſome mighty man, of forceleſſe power:
And now the matter plainer to diſcloſe,
A little while I'll turne my verſe to proſe.

I. ORATION.

CONtaminous, peſtiferous, prepoſterous, ſtygmaticall, ſlauonians, ſlubberdegullions; ſince not the externall vnualued trappings, capariſons, or accoutrements, that I weare as outward ornaments or inuellopings of the more internall beauty of the minde that is incaged within them; ſince not the eye-amazing character of my auſtere Phyſiognomy; ſince not the ſword of *Aiax*, nor the words of *Vliſſes*; ſince no meanes, nor proiect, neither of force nor policy, could ſtay the rugged robuſtious rage that your innated hereditary inciuility or inhumanity hath made you to in-

flict

flict on me; I vow and ſweare, by the burning beard of ſcorching *Sol*, and by the bloudy cut-throat cuttleaxe of ſwaggering *Mars*, and by the dimple in faire *Venus* chin, and by the armed cornuted front of ſweating *Vulcan*, that I will execute on you ſuch confounding vengeance, that your offſprings offſpring, to the 39th generation, ſhall ban with execrations as bitter as *coloquintida* the day, houre, and bald-pated Time of this your audacious inſolency. And thou ignoble horſe-rubbing peaſant, that by the borrowed title of a Lord (being but a vilipendious mechanicall Hoſtler) haſt laid this inſulting inſupportable command on me; the time ſhall come, when thou ſhalt caſt thy anticke authority, as a ſnake caſts her ſkin; and then thou for an example to future poſterities, ſhalt make an vnſauory period of thy maleuolent dayes in litter and horſe-dongue.

No ſooner was this graue Oration ended,
Whereto my Lord, and all his traine attended,
Being ſtrooken in an admirable maze,
That they like Ghoſts at one another gaze:
Quoth one, This man doth coniure ſure, I thinke,
No, quoth another, he is much in drinke:
Nay, quoth a third, I doubt he's raging mad,
Faith, quoth my Lord, he's a moſt dangerous lad:
For ſuch ſtrange Engliſh from his tongue doth ſlide,
As no man (but himſelfe) can ſpeake beſide.
If thoſe that with their damnable intent
Intended to blowe vp the Parlament,
Had had but him, and half a dozen ſuch,
In gun-powder 'twould ſure haue ſau'd them much,

For why, their tongues with blown combuſtious
words,
Had done more ſcath then gunpowder or ſwords.
But let him hang vntill his clam'rous tongue
Vntwiſt with ſmoother garbe this ſawcie wrong.
Yet I imagine ſome ſtrange ſecret worke,
Did in his hanging in the baſket lurke.
What greater fame could to his glorie riſe,
Then with a rope to trauell t'ward the ſkies:
And there to do his carkaſſe greateſt grace,
Among the gods to giue him *Momus* place:
For *Saturne*, *Iupiter*, and *Phaetons* Dad,
Are all enamour'd on this louely lad.
Mars, *Venus*, and the tel-tale *Mercurie*,
Doe all deſire *Tom Coriats* company.
And *Luna*, ſure ſhe's quite beſides her wits,
Still wauering, changing, with fantaſticke fits:
Tis thought ſhe neuer will come to her ſelfe,
Till ſhe poſſeſſe this worthy worthleſſe elfe.
For he's the man that Nature makes her caſket,
To mount the ſkies in triumph in a baſket.
But out alas my Muſe, where haſt thou bin?
I ſhould haue kept my ſelfe at *Boſſoms* Inne.
And ſee how I haue ſcal'd the ſpungie clowds;
But tis his worth my meditations crowds
To this extrauagant impertinence,
As being rauiſht with his eminence.
But blame me not, for he's the gigge of time,
Whom ſharpeſt wits haue whipt with ſportfull rime.
And ſome would wear their ſharp-edg'd Muſes blunt,
If in his praiſe they longer time ſhould hunt.
But here's my comfort, I am not alone,
That vnder this moſt pondrous burden groane.
There's ſome like me haue in his laud bin bizzie;
But I haue made my pericranion dizzie,
To ſing the worth of this all wordy ſquire,
Whom ſea and land, and fiſh and fleſh admire.

And

And now his contemplation prompts his tong,
To tune his voyce to a more milder ſong.
His tongue that brake the peace, muſt peace procure,
That (like *Achilles* launce) can wound and cure.
And once more, Reader, humbly I entreat,
That I in ſpowting proſe may now repeat
His Oratories ſmooth-fac'd Epilogue.
O for ſome Academicke Pedagogue
T'inſtruct my braine, and helpe my art-leſſe quill,
To mount his fame paſt *Gads*, or *Shooters* hill.

2. ORATION.

THrice valorous followers of a foure times thrice treble more valiant Leader, if I had the tongue of *Hermes* the Prolucutor to the gods, or as many fingers as hundred handed *Briareus*; if ſurging *Neptune* were conuerted into inke, or the rugged ragged face of our ancient mother *Tellus* were paper, yet could not the verball volubility, or elocution of my voyce, nor the agility, dexterity, or facility of my hands, nor the ſpacious vnmeaſurable, numberleſſe white innocent paper; no one of all theſe could either ſpeake, write, or by any other meanes declare, or make a true explanation of the reuerence I beare to your Lordſhip, and the deep heart-gnawing contrition, that lyes congealed or conglutinated to my heart. Then, ſince out of the Imbecillity of my raſhneſſe, and the debility of my capacity, I was ſo far tranſported beyond the bounds of patience: in all humility, with a minde deiected, with hands erected, with knees

genu-

genuflected, with a heart affected, and with a whole microcosme subiected, I beg your Lordships graceleſſe fauours, that although my crime is vnmeasurable, yet I hope your Lordship will not forget to become miſerable.

No ſooner was this laſt Oration vttered, but that my Lord and all his counſaile mutterd to vnhang *Thomas* that had talked ſo wiſely.

Epilogue to Mr. CORIAT.

Thus to the Ocean of thy boundleſſe fame,
I conſecrate theſe rude vnpoliſh'd lines,
To thee whoſe Muſe can men and monſters tame,
Whoſe wit the vault of wiſedome vndermines.
Whoſe poudered phraſes with combuſtious flame,
Like Glo-wormes in the darkeſt darke do ſhine.
To them in all Sir reuerence I ſubmit,
Thou mir'd admired Capcaſe, cramd with wit.

Maſter

Maſter THOMAS CORIAT,

To his Friends in ENGLAND,

SENDS GREETING,

From *Agra*, the Capitall City of the Dominion of the Great MOGOLL,

In the EASTERNE INDIA.

Printed according to the true copie of the Letter written with his owne hand in the *Perſian* paper, and ſent home in the good Ship called the *Globe*, belonging to the Company of Eaſt-India Merchants:

With an addition of 200 Verſes, written by *I. T.* that like a Gentleman Vſher goes bare before his pragmaticall Proſe, in commendation of his Trauels.

SOME may perhaps ſuppoſe this proſe is mine,
But all that know thee, will be ſworne 'tis thine:
For (as 'twas ſaid b' a learned Cambridge Scholler)
Who knowes the ſtile, may ſmell it by the Coller:
The Proſe (I ſweare) is Coriats, he did make it,
And who dares claim it from him, let him take it.

Certaine.

CERTAINE VERSES,

In Commendations of this Mirrour of FOOTMANSHIP,

This Catholique or vniuerſall Traueller, this *European*, *Aſian*, *African Pilgrime*, this well letterd, well litterd diſcouerer and Coſmographicall deſcriber, Maſter *Thomas Coriat* of Odcombe,

O Thou, whoſe ſharpe toes cut the Globe in quarters,
Mongſt *Iews* and *Greeks*, and tyranizing *Tartars*:
Whoſe glory through the vaſty Welkin rumbles,
And whoſe great act more than nine Muſes mumbles,
Whoſe rattling Fame *Apollo's* daughters thunders,
Midſt *Africk* monſters, and mongſt *Aſian* wonders;
Accept theſe footed Verſes I implore thee,
That here *(Great Footman)* goe on foot before thee:
To ſing thy praiſe I would my Muſe inforce,
But that (alas) ſhe is both harſh and hoarſe:
And therefore pardon this my Loues Epiſtle,
For though ſhe cannot ſing, I'll make her whiſtle,

In

In Praiſe of the AVTHOR,

Mr. THOMAS CORIAT.

THOU that the world with pleaſures ful haſt pleaſur'd;
And out of meaſure many kingdomes meaſur'd,
Whilſt men (like ſwine) doe in their vices wallow,
And not one dares for's eares thy ſteps to follow;
Not one within the Compaſſe of the Cope,
Like thee that dares furuay the Horoſcope:
For who is he that dares call it a lye,
That thou haſt trotted into Italie?
By th' edge of *France*, and ſkirts of *Spaine* th'aſt rambled;
Through *Belgia* and through *Germany* th'aſt ambled.
And *Denmarke*, *Sweden*, *Norway*, *Auſtria*,
France, *Poland*, *Hungary*, *Muſcouia*,
With *Thracia*, and the land of merry *Greekes*,
All theſe and more applaud thee, that who ſeekes
Vpon the top of Mount *Olympus* front,
Perhaps may ſee thy name inſculp'd vpon't,
And he that durſt detract thy worth in *Europe*,
I wiſh he may be hang'd vp in a new rope.
It were a world of buſineſſe to repeat
Thy walkes through both the *Aſiaes*, leſſe and great,
Whereas no doubt but thou haſt tane ſurnay
Of *China*, and the kingdome of *Catay*,
Th' Eaſt Indies, Perſia, Parthia, Media,
Armenia, and the great Aſſyria,

Caldea,

Caldea, Iurie, (if we not miſtake vs)
Thou haſt o'er-look'd the Sea call'd Mortuus Lacus.
And I durſt venture ſomewhat for a wager,
Thou haſt ſeene Ionia, Lidia, Miſia Maior,
Old Ilium's Ruins, and the wracks of *Priam*,
But of inuention I (alas) ſo dry am,
I beat my braines, and with outrageous thumping,
My lines fall from my pen with extreme pumping.
Auaunt, dull *Morpheus*, with thy leaden ſpirit,
Can matter want of him that wants no merit?
As he through *Syria* and *Arabia's* coaſting,
My lines from *Aſia* into *Africke* poaſting,
I'll follow him alongſt the Riuer *Nilus*,
In *Egypt*, where falſe Crocodiles beguile vs.
Through *Mauritania* to the towne of *Dido*,
That ſlew her ſelfe by power of god *Cupido*.
The Kingdomes vnſuruaid he'll not leaue one,
From *Zona Foride*, to the *Frozen Zone*.
With *Preſter Iohn* in *Æthiopia*,
And th' ayrie Empire of *Eutopia*.

A ſhort Deſcription of the longing Deſire that AMERICA hath to entertain this vnmatchable Perambulator.

America, A merry K, *Peru*,
Vnhappy all in hauing not thy view:
Virginia of thy worth doth only heare,
And longs the weight of thy foot-ſteps to beare:
Returne thee, O returne thee quickly then,
And ſee the mighty Court of *Powhatan*;
Then ſhall great Volumes with thy Trauels ſwell,
And Fame ring lowder then Saint *Pulchers* Bell.

Then

Then maiſt thou (if thou pleaſe) deſpight the Deuil,
End thy good daies within the towne of *Euill.*
And then at *Odcombe* thou entomb'd maiſt be,
Where Trauellers may come thy ſhrine to ſee,
By which the Sexton may more money get,
Then *Mecaes* Prieſts doe gaine by *Mahomet.*
Theſe Letters following, which thou didſt ſubſcribe
Vnto thy Mother and th' *Odcombian Tribe,*
Declare thy Art, and alſo whence thou art,
And whence from thence thy purpoſe is to part.
Thy learn'd Oration to the mighty *Megull,*
All men thereby may ſee if thou beeſt no gull,
Tis ſo compactly and exactly writ,
It ſhewes an extraordinary wit:
For write thou what thou pleaſe, ('tis thy good lot)
Men like it, though they vnderſtand it not.

A little Remembrance, of his Variety of Tongves, and Politicke Forme of Trauell.

A Very *Babel* of confuſed Tongues,
Vnto thy little *Microcoſme* belongs,
That to what place ſoeuer thou doeſt walke,
Thou wilt loſe nothing through the want of talke.
For thou canſt kiſſe thy hand, and make a legge,
And wiſely canſt in any language begge:
And ſure to beg 'tis policy (I note)
It ſometimes ſaues the cutting of thy throat:
For the worſt thiefe that euer liu'd by ſtealth,
Will neuer kill a beggar for his wealth.
But who is't but thy wiſedome doth admire,
That doth vnto ſuch high conceits aſpire?

Thou

Thou tak'ſt the bounty of each bounteous giuer,
And drink'ſt the liquor of the running riuer:
Each Kitchin where thou com'ſt thou haſt a Cook,
Thou neuer runſt on ſcore vnto the Brooke;
For if thou didſt, the Brooke and thou wouldſt 'gree,
Thou runſt from it, and it doth run from thee.
In thy returne from *Agra* and *Aſſmere*,
By thy relation following doth appeare,
That thou doſt purpoſe learnedly to fling
A rare Oration to the Perſian King.
Then let the idle world prate this and that,
The Perſian King will giue thee (God knows what)
And furthermore to me it wondrous ſtrange is,
How thou doſt meane to ſee the Riuer *Ganges*,
With *Tigris*, *Euphrates*, and *Nimrods Babel*,
And the vnhappy place where *Cain* ſlew *Abel*.
That if thou wert in Hebrew circumciſed,
The *Rabbyes* all were wondrous ill aduiſed;
Nay more, they were all Coxcombs, all ſtark mad,
To thinke thou wert of any tribe but *Gad*.
Sure in thy youth thou at'ſt much running fare,
As Trotters, Neates-feet, and the ſwift-foot Hare,
And ſo by inſpiration fed, it bred
Two going feet to beare one running head:
Thou filſt the Printers Preſſe with griefe and mourning,
Still gaping, and expecting thy returning:
All *Pauls Church-yard* is fild with melancholly,
Not for the want of bookes, or wit; but folly
It is for them to greeue too much for thee,
For thou wilt come when thou the time ſhalt ſee.
But yet at one thing much my Muſe doth muſe,
Thou doſt ſo many commendations vſe
Vnto thy mother, and to diuers friends.
Thou haſt remembred many kind commends,
And till the laſt thou didſt forget thy Father,
I know not why, but this conceit I gather,

That

That as men ſitting at a feaſt to eat,
Begin with beefe, pork, mutton, and ſuch meat,
And when their ſtomacks are a little cloyd,
This firſt courſe then the Voyder doth auoyde:
The anger of their hunger being paſt,
The Pheaſant and the Partridge comes at laſt:
This (I imagine) to thy minde did fall,
To note thy Father laſt to cloſe vp all.
Firſt to thy Mother here thou doſt commend,
And laſtly to thy Father thou doſt ſend:
Shee may command in thee a filiall awe,
But he is but thy Father by the Law.
To heare of thee, mirth euery heart doth cheere,
But we ſhould laugh out-right to haue thee here.
For who is it that knowes thee but would chuſe,
Farther to haue thy preſence then thy newes.
Thou ſhew'ſt how wel thou ſetſt thy wits to work,
In tickling of a miſbeleeuing *Turke:*
He call'd thee *Giaur*, but thou ſo well didſt anſwer
(Being hot and fierie, like to crabbed *Cancer*)
That if he had a Turke of ten pence bin,
Thou tol'ſt him plaine the errors he was in;
His *Alkaron*, his *Moſkyes* are whim-whams,
Faiſe bug-beare babies, fables all that dams,
Slights of the Diuell, that bring perpetuall woe,
Thou waſt not mealy mouth'd to tell him ſo;
And when thy talke with him thou didſt giue ore,
As wiſe he parted as he was before:
His ignorance had not the power to ſee
Which way, or how to edifie by thee:
But with the *Turke* (thus much I build vpon)
If words could haue done good, it had been done.

EXTRACTS *relating to*

Maſter THOMAS CORIAT's

COMMENDATIONS

To his Friends in ENGLAND.

The SUPERSCRIPTION.

Sent from *Aſmere*, the Court of the great and mightieſt Monarch of the Eaſt, called the *Great Mogvll* in the *Eaſterne India*: to be conuaid to my deare and loving Mother, Mrs. *Garthered Coriat*, at her houſe in the Towne of *Euill* in Somerſetſhire.—I pray you deliuer this letter at *Gerards* Hall, to *Chriſtopher Guppie*, a Carrier, (if he be yet liuing) or elſe to ſome other honeſt truſty Meſſenger, to be conuaid with all conuenient ſpeed to the place aforeſaid.

[The firſt part of this Letter to his Mother (with the copy of an Oration he made in the *Perſian* Tongue to the *Great Mogul*) are already inſerted in this volume, extracted from *Purchas's Pilgrims*.—The Remainder of the Letter is as follows.]

The

The Copy of a Speech that I made to a *Mahometan*, in the *Italian* tongue.

THE Copy of a ſpeech that I made extempore in the *Italian* tongue to a Mahometan, at a City called *Moltan* in the *Eaſtern India*, two daies iourny beyond the famous Riuer *Indus*, which I haue paſſed, againſt *Mahomet* and his accurſed Religion, vpon the occaſion of a diſcourteſie offered vnto me by the ſaid Mahometan, in calling me *Giaur*, that is infidell, by reaſon that I was a Chriſtian: the reaſon why I ſpake to him in *Italian*, was becauſe he vnderſtood it, hauing been taken ſlaue for many yeeres ſince by certaine Florentines in a Gally wherein he paſſed from *Conſtantinople* towards *Alexandria*, but being by them interrupted by the way, he was carried to a City called *Ligerne*, in the Duke of *Florences* Dominions, where after two yeeres hee had learned good *Italian*, but he was an Indian borne, and brought vp in the Mahometan Religion. I pronounced the ſpeech before an hundred people, whereof none vnderſtood it but himſelfe, but hee afterward told the meaning of ſome part of it, as far as he could remember it, to ſome of the others alſo. If I had ſpoken thus much in *Turky* or *Perſia*

againſt *Mahomet*, they would haue roſted me vpon a ſpit; but in the *Mogols* Dominions a Chriſtian may ſpeake much more freely then he can in any other Mahometan Country in the world. The ſpeech was this, as I afterward tranſlated it into Engliſh.

BVT I pray thee tell me thou *Mahometan*, doſt thou in ſadnes call me *Giaur?* That I doe, quoth he. Then (quoth I) in very ſober ſadnes I retort that ſhameful word in thy throate, and tell thee plainly that I am a *Muſulman*, and thou art a *Giaur*. For by that *Arab* word *Muſulman*, thou doſt vnderſtand that which cannot be properly applied to a Mahometan, but onely to a Chriſtian, ſo that I doe conſequently inferre that there are two kindes of *Muſulmen*, the one an *Ortho-muſulman*, that is a true *Muſulman*, which is a Chriſtian, and the other a *Pſeudo-muſulman*, that is a falſe *Muſulman*, which is a *Mahometan*. What thy *Mahomet* was from whom thou doſt deriue thy Religion, aſſure thy ſelfe I know better than any one of the *Mahometans* amongſt many millions: yea all the particular circumſtances of his life and death, his Nation, his Parentage, his driuing Camels through *Egypt*, *Syria*, *Paleſtina*, the marriage of his Miſtris, by whoſe death he raiſed himſelfe from a very baſe and contemptible eſtate to great honour and riches; his manner of coozening the ſottiſh people of *Arabia*, partly by a tame Pigeon that did flye to his eare for meat,

meat, and partly by a tame Bull that he fed by hand euery day; with the reſt of his actions, both in peace and warre, I know as well as if I had liued in his time, or had beene one of his neighbours in *Mecca*; the truth whereof if thou didſt know as well, I am perſwaded thou wouldeſt ſpit in the face of thy *Alcoran*, and trample it vnder thy feet, and bury it vnder a laxe; a booke of that ſtrange and weake matter, that I my ſelfe, (as meanly as thou doſt ſee me attired now) haue already written two better bookes (God be thanked) and will here after this (by Gods gracious permiſſion) write another better and truer: yea I would haue thee know, (thou *Mahometan*) that in that renounced Kingdome of *England*, where I was borne, learning doth ſo flouriſh, that there are many thouſand boyes of ſixteene yeares of age, that are able to make a more learned booke then thy *Alcoran*; neither was it (as thou and the reſt of you Mahometans doe generally beleeue) compoſed wholy by *Mahomet*, for hee was of ſo dull a wit, as hee was not able to make it without the helpe of another, namely a certaine *Renegado Monke* of *Conſtantinople*, called *Sergis*. So that his *Alcoran* was like an arrow drawne out of the quiuer of another man. I perceiue thou doſt wonder to ſee mee ſo much inflamed with anger; but I would haue thee conſider it is not without great cauſe I am ſo moued: for what greater indignity can there be offered to a Chriſtian which is an *Orthomuſulman*, then

to bee called *Giaur* by a *Giaur?* for Christ (whose Religion I professe) is of that incomparable dignity, that as thy *Mahomet* is not worthy to bee named that yeere wherein my blessed Christ is, so neither is his *Alcoran* worthy to be named that yeere wherein the **Iuieel* of my Christ is. I haue obserued among the Mahometans such a foolish forme of prayer euer since my departure from *Spahan*, (which I confesse was no nouelty vnto me, for that I had obserued the like before both in *Constantinople* and diuers other Turkish Cities) that what with your vaine repetitions and diuers other prophane fooleries contained therein, I am certaine your prayers do euen stinke before God, and are of no more force then the cry of thy Camell when thou dost lade or vnlade him: But the prayers of Christians haue so preuailed with God, that in time of drought they haue obtained conuenient abundance of raine, and in time of pestilence a suddaine cessation from the plague, such an effect of holy and feruent prayer as neuer did the ‖ *Scofferalahs*, or the *Allamissel* allow of any Mahometan produce; yet must wee, whose prayers like a sweete smelling sacrifice are acceptable to God, bee esteemed *Giaurs* by those whose prayers are odious vnto his diuine Maiesty; O times! O manners! Now as I haue told thee the difference betwixt the effect of

* This doe all Mahometans call our Gospell, or the History of our Sauiour, written by the foure Euangelists.

‖ Words that the Mahometans doe often repeat in their prayers.

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our Chriſtian and your Mahometan prayers, ſo I pray thee obſerue another difference betwixt you and vs, that I will preſently intimate vnto thee: thou by the obſeruation of the law of thy ridiculous *Alcoran* doſt hope for Paradiſe, wherein thy Maſter *Mahomet* hath promiſed Riuers of Rice, and to Virgins the imbracing of Angels vnder the ſhaddowe of ſpacious Trees, though in truth that Paradiſe be nothing elſe then a filthy quagmire ſo full of ſtinking dung-hils, that a man cannot walk two paces there, but hee ſhall ſtumble at a dung-hill and defile himſelfe, but where this Paradiſe is, not one amongſt a thouſand of you knoweth; therefore I will tell thee; it ſtandeth in a country ſituate betwixt Heauen and Earth, called *Vtopia*, whereof there is mention in the third booke of thy *Alcoran*, and in the ſeuen and thirty *Aſuria*, but expreſſed with thoſe myſticall and obſcure termes, that is very difficult to vnderſtand it, for this Vtopian Paradiſe I ſay, as the reward of all your ſuperſtitious mumbling in your prayers, and the often ducking downe of your heads when you kiſſe the ground, with ſuch a deuout humility forſooth, doe you Mahometans hope in another world: But wee Chriſtians hope to liue with God and his bleſſed Angels for euer and euer in Heauen, as being a proper and peculiar inheritance purchaſed vnto vs by the precious bloud of our Chriſt, yet muſt wee be reputed *Giaurs* by thoſe that are *Giaurs?* One thing more will I

tell thee (O thou Mahometan) and ſo I will conclude this tedious ſpeech, whereunto thy diſcourtious calling of me *Giaur* hath inforced mee, and I prethee obſerue this my concluſion.

Learning (which is the moſt precious Iewell that man hath in this life, by which he attaineth to the knowledge of diuine and humane things) commeth to man either by reuelation, which we otherwiſe call inſpiration, or by induſtry: Learning by reuelation I call that which God doth infuſe from aboue by his ſpeciall grace, vnto thoſe whom he will vſe as the inſtruments of his glory, who without labour or trauell doe aſpire to a moſt eminent degree of knowledge. Learning by induſtry I call that which a man doth purchaſe to himſelfe by continuall writing and reading, by practice and meditation: now by neither of theſe meanes haue the Mahometans acquired any meane, much leſſe any ſingular learning; for as *Mahomet* himſelfe was a man of a very ſuperficiall and meane learning, ſo neuer was there any of his Diſciples in any part of the world that was indued with any profound knowledge; but wee Chriſtians, by the one and the other meane, haue attained to the moſt exquiſite ſcience that can be incident to man: *ſome of our men that neuer were brought vp in Studies, hauing beene ſo

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* I meane the bleſſed Apoſtles of our Sauiour.

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expert in a generall learning (onely by Gods ſpeciall illumination) as thoſe that haue ſpent forty yeeres in the practice thereof, and others by continuall practice of writing and reading, haue beene ſo excellent, that they became the very Lampes and Starres of the Countries wherein they lined. Theſe things being ſo, it cannot poſſibly come to paſſe that the omnipotent God ſhould deale ſo partially with mankinde, as to reueale his will to a people, altogether miſled in ignorance and blindnes as you Mahometans are, and conceale it from vs Chriſtians that beſtowe all our life time in the practice of diuine and humane diſciplines, and in the ardent inuocation of Gods holy Name, with all ſincerity and purity of heart. Goe to then thou *Pſeudo-muſulman*, that is thou falſe-beleeuer, ſince by thy iniurious imputation laid vpon mee, in that thou calledſt mee *Giaur*, thou haſt prouoked mee to ſpeake thus. I pray thee, let this mine anſwer bee a warning for thee, not to ſcandalize mee in the like manner any more; for the Chriſtian Religion which I profeſſe, is ſo deare and tender unto mee, that neither thou nor any other Mahometan ſhall ſcotfree call me *Giaur*, but that I will quit you with an anſwer much to the wonder of thoſe Mahometans. *Dixi.*

I Pray you, Mother, expect no more letters from me after this, till my arriuall in Chriſtendome; becauſe I haue reſolued to write no more while I am in the Mahometans countries,

tries, thinking that it will bee a farre greater comfort, both to you and all my friends whatſoeuer, to heare newes that I haue accompliſhed my trauells in Mahometiſme, then that I am comming vp and downe, to and fro in the ſame, without any certainty of an iſſue thereof; therefore I pray haue patience for a time: about two yeeres and a halfe hence I hope to finiſh theſe Mahometan trauells, and then either from the City of *Raguſi* in *Sclauonia*, which is a Chriſtian City, and the firſt wee enter into Chriſtendome, from thoſe parts of *Turky* by land neere vnto the ſame, or from famous *Venice*, I will very dutifully remember you againe, with lines full of filiall piety and officious reſpect. I haue written two letters to my Vncle *Williams* ſince I came forth of *England*, and no more, whereof one from the *Mogols* Court the laſt yeere, iuſt at the ſame time that I wrote vnto you; and another now, which I ſent iointly by the ſame Meſſenger that carried yours out of *India* by Sea. Once more I recommend you and all our hearty wel-willers and friends to the gracious tuition of the *Lord of Hoſts*; I pray you remember my duty to Maſter *Hancocke*, that reuerend and Apoſtolicall good old man, and his wife, if they are yet liuing; to his Sonnes *Thomas* and *John*, and their Wiues.

The-

The Author of the Verſe takes leaue of the Author of the Proſe, deſiring rather to ſee him, then to heare from him.

THoſe Rimes before thy meaning doth vncloſe,
Which men perhaps haue blundred ore in Proſe:
And 'tis a doubt to me, whoſe paines is more,
Thou that didſt write, or they that read them o're:
My Scullers muſe, without or *Art* or Skill,
In humble ſeruice (with a Gooſes quill)
Hath tane this needleſſe, fruitleſſe paines for thee,
Not knowing when thou'lt doe as much for me.
But this is not the firſt, nor ſhall not be
The laſt (I hope) that I ſhall write for thee:
For when newes thou waſt drown'd, did hither come,
I wrote a mournfull *Epicedium.*
And after, when I heard it was a lye,
I wrote of thy ſuruiuing preſently.
Laugh and be fat, the *Scullers* booke, and *this*,
Shew how my minde to thee addicted is:
My loue to thee hath euermore been ſuch,
That in thy praiſe I ne'er can write too much:
And much I long to ſee thee here againe,
That I may welcome thee in ſuch a ſtraine
That ſhall euen cracke my pulſiue *pia mater*,
In warbling thy renowne by land and water:
Then ſhall the Fame which thou haſt won on foot,
(Mongſt *Heathens*, *Iewes*, *Turks*, *Negroes* black as ſoot)

Ride

Ride on my beſt inuention like an aſſe,
To the amazement of each Owliglaſſe.
Till when fare well (if thou canſt get good fare)
Content's a feaſt, although the feaſt be bare.
Let *Eolus* and *Neptune* be combinde,
With Sea auſpicious, and officious winde;
In thy returne with ſpeed to blow thee backe,
That we may laugh, lie downe, and mourne in Sacke.

IOHN TAYLOR.

EXTRACTS

RELATING TO

THOMAS CORYATE,

FROM

THE VOYAGE OF

The Rev. EDWARD TERRY,

Chaplain to the Right Hon. Sir THOMAS ROWE, Knt. Lord Ambaſſador to the Great Mogul.

Printed in the Year 1655.

EXTRACTS

From the VOYAGE of

The Rev. EDWARD TERRY.

THE 25th of September we came happily to an anchor in *Swally Road*, within the Bay of *Cambaya*, the harbour for our fleet while they make their ſtay in theſe remote parts. On the banks whereof, amongſt many more Engliſh that lie there interred, is laid up the body of Mr. *Thomas Coryate*, a man in his time *Notus nimis omnibus*, very ſufficiently known. He lived there, and there died while I was in thoſe parts, and was for ſome months then with my Lord Embaſſadour, during which time he was either my chamber-fellow or tent-mate, which gave me a full acquaintance of him. The *Greeke-travelling-Thomas* (they which know his ſtory, know why I call him ſo) formerly wrote a book entituled *Coryate's Crudities*, printed in the beginning of the year 1611, and then uſhered into the world by very many copies of excellent verſes made by the wits of thoſe times, which did very much

much advantage and improve, if not enforce the ſale thereof (doing themſelves much more honour than him whom they undertook to commend in their ſeveral Encomiaſticks) and if he had lived, he would have written his laſt travels to, and in, and out of Eaſt-India, for he reſolved (if God had ſpared him life) to have rambled up and down the world, as ſometime Ulyſſes did, and though not ſo long as he, yet ten full years at leaſt before his return home, in which time he purpoſed to ſee Tartaria in the vaſt parts thereof, with as much as he could of *China*, and thoſe other large places and provinees interpoſed betwixt Eaſt-India and China, whoſe true names we might have had from him, but yet have not. He had a purpoſe after this to have viſited the Court of Preſtor John in Æthiopia, who is there called by his own people, *Ho Biot*, the King, and after this it was in his thoughts to have caſt his eyes upon many other places; which if he had done, and lived to write thoſe relations, ſeeing as he did, or ſhould, ſuch variety of Countries, Cities, Nations, Things, and been as particular in them as he was in his Venetian Journal, they muſt needs have ſwoln into ſo many huge volumns, as would have prevented the periſhing of paper. But undoubtedly if he had been continued in life to have written them, there might have been made very good uſe of his obſervations; for as he was a very *particular*, ſo was he a very *faithful Relator* of things he ſaw; he ever diſclaiming

ing that bold liberty which divers Travellers have, and do take, by ſpeaking and writing any thing they pleaſe of remote parts, when they cannot eaſily be contradicted, taking a pride in their feigned relations, to overſpeak things; being reſolved in this caſe

Not only things to do, but o'er do;
Speaking, writing all, and more too.

I therefore for my part, believing this Relator to be none of thoſe, have taken ſome things from his truſt and credit in this my following diſcourſe; and becauſe he could not live to give an account unto the world of his own travels, I ſhall here by the way make ſome little diſcovery of his footſteps and flittings up and down, to and fro, with ſomething beſides of him in his long peregrinations, to ſatisfy very many yet living, who if they ſhall pleaſe to read this diſcourſe, may recall that man once more into their remembrance, who while he lived was like a perpetual motion, and therefore now dead ſhould not be quite forgotten.

In the year 1612 he ſhipt himſelf from London for Conſtantinople, now called by the Turks *Stombole*, where he took ſpecial notice of all things there moſt obſervable. In which place he found very great reſpect and encouragement from Sir Paul Pinder, then and there Embaſſadour, to whoſe houſe he had free and welcome acceſs whenſoever he pleaſed. Being there for ſome time, he took his opportunities

to view divers parts in Grecia, and in the Helleſpont, took ſpecial notice of thoſe two caſtles directly oppoſed to each other, called Seſtos and Abydos, which ſtand on the ſeveral banks that bound that very narrow ſea; which places Muſæus makes famous in his very antient poem of Hero and Leander.

He deſired much to ſee where thoſe ſeven churches ſometimes famous in Aſia the Leſs ſtood; but ſince their ſin ſo darkned their light, and God removed their Candleſticks from them (as before he threatned) thoſe places lie ſo in the dark, that it cannot be well diſcovered where they once were: Only Smyrna is famous at this preſent day for Trade, but not Religion; and Epheſus, and ſome others of them, keep their names ſtill, though they left and loſt their Faith, and profeſſion of Truth, with the reſt.

He ſaw what yet remains of the Ruins of ſometimes great *Troy*, but

Jam Seges eſt ubi Troja fuit——

That place which was once ſo populous as if it had been ſown with people,

And ſeeded thus, had after born
Millions of Men, now's ſown with Corn.

And—*O jam periere Ruinæ*, the very ruins of that place are almoſt all gone to ruin: The moſt obſervable thing there yet remaining is part of an exceeding great Houſe, which is continued by tradition to have been ſometimes

a part

a part of the famous Palace of great King Priamus.

From Smyrna he found a paſſage to Alexandria in Egypt, Egypt that is called by ſome, in regard of the plenty it produceth, the Granary or Storehouſe of the world. And in Egypt, near Grand Cairo (antiently called Memphis) he obſerved what remains of the once fam'd Pyramids. Returning thence back to Alexandria with one Engliſhman more, they found a paſs by ſea to Jatta, antiently called Joppa, and there they met ſome others going to Jeruſalem, which is about twenty Engliſh miles diſtant from Joppa, whence they departed together towards Jeruſalem, and found it a very ſolitary, rocky, uncomfortable way, full of danger, by reaſon of the wild Arabs who keep about thoſe paſſages to make poor travellers their prey and ſpoil. But they came ſafe to Jeruſalem, now inhabited by Turks, and that place called by them *Cutts*; where he told me, that himſelf and his companion were courteouſly received by the Father Guardian of the Convent of Franciſcan Friars, that keep their reſidence in Jeruſalem, and by ſome of them were met at the gate of the city, where they were compelled by the Turkiſh Soldiers who keep thoſe gates (as all others that bear the names of Chriſtians are) at their firſt coming thither to redeem their Heads, by paying each of them the value of five ſhillings, before they could have admittance into that place; which they had no ſooner entred, but

they were preſently carried by thoſe Franciſcans which met them to the Convent; and then the firſt thing they did to or for them, they waſhed their feet, and ſet ſome comfortable refection before them, and after went in proceſſion about a little cloyſter they had, praiſing God that he had brought in ſafety thoſe two Votaries (as they called them) to viſit that holy place. A day or two after they accompanied them to Bethlehem, the place of our bleſſed Saviour's birth, about five Engliſh miles diſtant from Jeruſalem; and in the way betwixt thoſe two places ſhewed them a rock, on which (as they ſaid) the Bleſſed Virgin ſate down, as ſhe went on a time betwixt Jeruſalem and Bethlehem, to give her babe ſuck; and that the rock might not feel hard under her, it yielded (as they told them) to her body like a Cuſhion, and that impreſſion made by her ſo ſitting remaineth unto this day; and is moſt devoutly kiſſed by votaries as they paſs up and down. After this they returning back ſhewed them all that was to be ſeen in an about Jeruſalem. Many particulars they told them (Stories that are there kept by Tradition) concerning our bleſſed Saviour and his Mother: Then they had a ſight of as much of Mount Calvarie (where our bleſſed Saviour ſuffered) as could be ſhewed them, that hill being now encloſed within the walls of Jeruſalem. They undertook to ſhew them afterwards the place wherein our bleſſed Saviour was buried; and after that Mount Olivet, the very place whence

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he after aſcended; where upon a rock there was an impreſſion of the former part of two feet, ſuch as is ſeen in ſoft earth, when a man lifts up his body to leap thence; and theſe Franciſcans confidently affirmed, and ſeemed undoubtedly to believe, that it was ſo as they ſhewed and told them. Many other things they affirmed, which being but circumſtances, (though appertaining to the beſt of all ſtories) were enough for theſe Pilgrims to believe, and enough to make doubt of.

At Jeruſalem this our traveller had made upon the wriſts of his left arm the arms of Jeruſalem, a croſs croſſed, or croſslets; and on the wriſt of his right a ſingle croſs made like that our bleſſed Saviour ſuffered on; and on the ſide of the ſtem or tree of that croſs theſe words written, *Via, Veritas, Vita*; ſome of the letters being put on the one ſide of that ſtem or tree, and ſome of them on the other; and at the foot of that croſs three nails, to ſignifie thoſe which faſtned our Saviour unto it: All theſe impreſſions were made by ſharp needles bound together, that pierced only the ſkin, and then a black powder put into the places ſo pierced, which became preſently indelible characters, to continue with him ſo long as his fleſh ſhould be covered with ſkin; and they were done upon his arms ſo artificially as if they had been drawn by ſome accurate Pencil upon parchment. This poor man would pride himſelf very much in the beholding of thoſe characters; and ſeeing them

would often ſpeak thoſe words of St. Paul written to the Galatians, *Gal.* 6. 17. (though far beſides the Apoſtle's meaning) *I bear in my body the marks of the Lord Jeſus.*

Now after that himſelf and comrade had ſeen what they deſired in and about Jeruſalem, they took their leave of thoſe *Franciſcans*, leaving with them money to recompence the curteſy they had received from them; the Friars being very poor, and conſequently unable to entertain them freely without requitals.

From hence they took their way to take a view of the Dead Sea (ſo called, either becauſe the water therein is ſtill, and moves not, or becauſe no living creature is in it, and nothing thrives on the banks thereof) the place where Sodom and Gomorrah, and Admah and Zeboim once ſtood, thoſe cities *which almighty God overthrew in anger, and repented not*, Jer. 20. 16. Hence they went to have a ſight of the river Jordan, which diſchargeth itſelf into that moſt uncomfortable Lake; and from hence they journied north-eaſt through thoſe ten tribes, (which for the ſin of Solomon were rent from his ſon Rehoboam) till they came to Mount Libanus. Thence back to Sidon, which retaineth that name ſtill. And here he told me, as his laſt obſervation made in that land of Canaan, ſometimes *(like the garden of the Lord)* flowing with *milk and honey*; being then enriched with great variety, and abundance of God's good creatures; and in the

the days of David ſo populous, that there were numbred in it at one time *thirteen hundred thouſand fighting men*, 2 Sam. 24. 9. beſides women and children, and others unfit to draw ſwords; which was a moſt wonderful thing to conſider that ſuch a ſpot of ground in compariſon, not above one hundred and ſixty miles in length from Dan to Beerſheba, and not above ſixty miles in breadth, from Joppa to Jordan, ſhould be able to bear and feed ſuch a numerous people; and now the very ſelf-ſame tract of earth, either for want of manuring, or (which is rather to be conceived) for the want of the bleſſing of almighty God, which once ſhined upon it, but now long ſince withdrawn from it (*for a fruitful land the Lord makes barren for the wickedneſs of them that dwell therein*, Pſal. 107. 34.) is now become unable to ſuſtain one in a hundred of ſuch a number.

From Sidon they got a paſſage by ſea unto Alexandretta, now called Scanderoon (in the extremeſt bottom of the Mediterranean Sea, which is one of the unwholſomeſt places in the world; where I have often heard that no ſtranger (that was born far from it) comes to continue there for the ſpace of one month, but is ſure to meet with a ſickneſs, which very often proves mortal. At this place his Engliſh companion left him, and turned his face towards England, and he preſently took his way towards Aleppo in Syria, about ſeventy miles or more diſtant from Scanderoon, which is as much

much renowned for wholſomeneſs, as the place before named for being unwholſome; and therefore it is called, *ſweet-air'd Aleppo*. Here he being kindly received by the Engliſh Conſul, ſtayed a time to gain the company of a Caravan, which conſiſts of a great mixt multitude of people from divers parts, which get and keep together travelling thoſe parts, for fear of the incurſions and violences by thieves and murtherers, which they would undoubtedly meet withall, if they travelled ſingle, or but few together. With theſe he after ſet forwards towards, and to that city antiently called Nineveh in Aſſyria, which we find in the propheſy of Jonah was ſometimes *a great and excellent city of three days journey*. Jonah 3. 3. but now ſo exceedingly leſſen'd and lodg'd in obſcurity, that paſſengers cannot ſay of it, *this was Nineveh*, which now hath its old name changed, and is called Mozel. From hence they journied to Babylon in Chaldæa, ſituated upon the river Euphrates, once likewiſe ſo great that Ariſtotle called it a Country, not a City, but now is very much contracted, and 'tis called Bagdat. From this place they proceeded through both the Armeniaes, and either did, or elſe our traveller was made to believe that he ſaw the very mountain Arrarat whereon the *Ark of Noah reſted after the flood*, Gen. 8. And from hence they went forward towards the Kingdom of Perſia, and there to Uzſpahan, the uſual place of reſidence for that great King, then called

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Sha Abbas, or King Abbas. And after they went to Seras, antiently called Shuſhan, where the great King Ahaſuerus kept his royal and moſt magnificent court, *Eſt.* 1. From hence they journied afterwards to Candahor, the firſt province north eaſt under the ſubjection of the Great Mogol, and ſo to Lahore, the chiefeſt city but one belonging to that great empire; a place, as I have been often told by *Tom. Coryate* and others, of very great trade, wealth, and delight, lying more temperately out of the parching ſun than any other of his great cities do: And to this city he wanted not company, nor afterwards to Agra, the Mogol's metropolis or chief city.

And here it is very obſervable, that from Lahore to Agra is four hundred Engliſh miles, and that the country betwixt both theſe great cities is rich, even, pleaſant and flat, a Campania, and the road way on both ſides all this long diſtance planted with great trees, which are all the year cloathed with leaves, exceeding beneficial unto travellers for the ſhade they afford them in thoſe hot climes. This very much extended length of way 'twixt theſe two places is called by travellers the Long Walk, very full of villages and towns for paſſengers every where to find proviſion.

At Agra our traveller made an halt, being there lovingly received in the Engliſh factory, where he ſtaid 'till he had gotten to his Turkiſh, and Moriſco or Arabian languages, ſome good knowledge in the Perſian and Indoſtan tongues,

tongues, in which ſtudy he was always very apt, and in little time ſhewed much proficiency. The firſt of thoſe two, the Perſian, is the more quaint; the other, the Indoſtan, the vulgar language ſpoken in East-India: In both theſe he ſuddenly got ſuch a knowledge and maſtery, that it did exceedingly afterwards advantage him in his travels up and down the Mogol's territories, he wearing always the habit of that nation, and ſpeaking their language.

In the firſt of theſe, the Perſian tongue, he made afterwards an Oration to the Great Mogol, bringing in that ſtory of the Queen of Sheba, 1 *King.* 10. (in which parts of that ſacred hiſtory the Mahometans have ſome knowledge) and he told him, that as the Queen of Sheba having heard of the fame of King Solomon, came from far to viſit him, which when ſhe had done, ſhe confeſſed that though ſhe had heard very much of him, and many things beyond her belief, yet now ſeeing what ſhe did, acknowledged that ſhe had not heard half of that which ſhe now ſaw concerning the wiſdom and greatneſs, and retinue and riches of Solomon: So our Orator told the Mogol, that he had heard very much of him before he had the honour to ſee him, (when he was very far off in his own country) but now what he beheld did exceedingly ſurmount all thoſe former reports of him which came to his ears at ſuch a diſtance from him: Then larding his ſhort ſpeech with ſome

other

other pieces of flattery, which the Mogol liked well, concluded: And when he had done, the Mogol gave him one hundred Roopus, which amounts to the value of twelve pounds and ten ſhillings of our Engliſh money; looking upon him as a Derveeſe, or Votary, or Pilgrim, (for ſo he called him) and ſuch as bear that name in that country ſeem not much to care for money, and that was the reaſon (I conceive) that he gave him not a more plentiful reward.

After this he having got a great maſtery in the Indoſtan, or more vulgar language, there was a woman, a landreſs, belonging to my Lord Embaſſador's houſe, who had ſuch a freedom and liberty of ſpeech, that ſhe would ſometimes ſcould, brawl, and rail from the ſun-riſing to ſun-ſet; one day he undertook her in her own language, and by eight of the clock in the morning ſo ſilenced her, that ſhe had not one word more to ſpeak.

I ſhall have occaſion to ſay more of this man in ſome paſſages of this following diſcourſe, and therefore ſhall not wrap all I have to ſpeak of him in this, although it be a very long digreſſion: Yet becauſe I muſt now ſhortly bring you to his journies end, I ſhall take the freedom to enlarge myſelf a little further concerning him here in this place, before I leave him for the preſent; and to give thee, Reader, a piece of his character, it ſpeaks thus:

That he was a man of a very coveting eye, *that could never be ſatisfied with ſeeing*, as Solomon

lomon ſpeaks, *Eccleſ.* 1. 8. though he had ſeen very much; and I am perſwaded that he took as much content in ſeeing, as many others in the enjoying of great and rare things. He was a man that had got the maſtery of many hard languages (as before I obſerved) to the Latin and Greek he brought forth of England with him; in which if he had obtained wiſdom to huſband and manage them, as he had ſkill to ſpeak them, he had deſerved more fame in his generation. But his knowledge and high attainments in ſeveral languages made him not a little ignorant of himſelf, he being ſo covetous, ſo ambitious of praiſe, that he would hear and endure more of it than he could in any meaſure deſerve; being like a ſhip that hath too much ſail, and too little ballaſt: Yet if he had not fall'n into the smart hands of the wits of thoſe times, he might have paſſed better. That itch of fame which engaged this man to the undertakings of those very hard, and long, and dangerous travels, hath put thouſands more (and therefore he was not alone in this) into ſtrange attempts only to be talked of.

One long ago built a Temple to Diana, in hope of Glory, intending it for one of the great wonders of the world; another after, in hope of Fame, burnt it. Whither will not the thirſt of fame carry men! It hath made ſome ſeek to climbe up to Heaven, though by a wrong way: Thus the builders of Babel ſay one to another, *Let us build us a*

city,

city, and a tower, whoſe top may reach up to Heaven, and let us make us a Name, Gen. 11. 4. And it hath made others, who are penurious of their honour, and prodigal of their ſouls, not fear to run down headlong into Hell. 'Twas fame, without doubt, that ſtirred up this man unto theſe voluntary, but hard undertakings, and the hope of that glory which he ſhould reap after he had finiſhed his long travels, made him not at all to take notice of the hardſhip he found in them. That hope of name and repute for the time to come did even feed and feaſt him for the time preſent. And therefore any thing that did in any meaſure eclipſe him in theſe high conceivings of his own worth, did too much trouble him, which you may collect from theſe following inſtances.

Upon a time one Mr. Richard Steel, a merchant, and ſervant to the Eaſt-India company, came unto us from Surat to Mandoa, the place then of the Mogol's reſidence, at which time Mr. *Coryate* was there with us: This merchant had not long before travelled over-land from Eaſt-India through Perſia, and ſo to Conſtantinople, and ſo for England; who in his travel homeward had met with *Tom. Coryate*, as he was journeying towards Eaſt-India; Mr. Steel then told him, that when he was in England, King James (then living) enquired after him, and when he had certified the King of his meeting him on the way, the King replied, *Is that fool yet living?* which, when

when our Pilgrim heard, it ſeemed to trouble him very much, becauſe the King ſpake no more nor no better of him; ſaying, that Kings would ſpeak of poor men what they pleaſed.

At another time, when he was ready to depart from us, my Lord Embaſſadour gave him a letter, and in that a bill to receive ten pounds at Aleppo when he ſhould return thither: The letter was directed unto Mr. Libbeus Chapman, there Conſul at that time, in which that which concerned our traveller was thus: "Mr. Chapman, when you ſhall hand theſe letters, I deſire you to receive the bearer of them, Mr. *Thomas Coryate*, with curteſy, for you ſhall find him a very honeſt poor wretch; and further I muſt intreat you to furniſh him with ten pounds, which ſhall be repayed, &c." Our Pilgrim lik'd the gift well, but the language by which he ſhould have receiv'd it did not at all content him, telling me, that my Lord had even ſpoiled his curteſy in the carriage thereof; ſo that if he had been a very fool indeed, he could have ſaid very little leſs of him than he did, *honeſt poor wretch!* and to ſay no more of him was to ſay as much as nothing. And furthermore he then told me, that when he was formerly undertaking his journey to Venice, a perſon of honour wrote thus in his behalf unto Sir Henry Wotton, then and there Embaſſadour: "My Lord, good wine needs no buſh, neither a worthy man letters commendatory, becauſe whitherſoever

ever he comes he is his own epiſtle, &c." There (ſaid he) was ſome language on my behalf; but now for my Lord to write nothing of me by way of commendation but *honeſt poor wretch*, is rather to trouble me than to pleaſe me with his favour. And therefore afterwards his letter was phras'd up to his mind, but he never liv'd to receive the money. By which his old acquaintance may ſee how tender this poor man was to be touched in any thing that might in the leaſt meaſure diſcourage him. O what pains this poor man took to make himſelf a ſubject for preſent and after diſcourſe! being troubled at nothing for the preſent, unleſs with the fear of not living to reap that fruit he was ſo ambitious of in all his undertakings. And certainly he was ſurprized with ſome ſuch thoughts and fears (for ſo he told us afterwards) when upon a time he being at Mandoa with us, and there ſtanding in a room againſt a ſtone pillar, where the Embaſſadour was, and myſelf preſent with them, upon a ſudden he fell into ſuch a ſwoon, that we had very much ado to recover him out of it; but at laſt, being come to himſelf, he told us that ſome ſad thoughts had immediately before preſented themſelves to his fancy, which as he conceived put him into that diſtemper; like Fannius in Martial——*Ne moriare mori*, to prevent death by dying: For he told us that there were great expectations in England

of

of the large accounts he ſhould give of his travels after his return home; and that he was now ſhortly to leave us, and he being at preſent not very well, if he ſhould die in the way toward Surat, whither he was now intended to go, (which place he had not as yet ſeen) he might be buried in obſcurity, and none of his friends ever know what became of him, he travelling now, as he uſually did, alone. Upon which my Lord willed him to ſtay longer with us, but he thankfully refuſed that offer, and turned his face preſently after towards Surat, which was then about three hundred miles diſtant from us, and he lived to come ſafely thither; but there being overkindly uſed by ſome of the Engliſh who gave him Sack, which they had brought from England, he calling for it as ſoon as he heard of it, and crying, "*Sack, Sack*, is there any ſuch thing as *Sack*? I pray you give me ſome *Sack*;" and drinking of it, though I conceive moderately, (for he was a very temperate man) it increaſed his Flux which he had then upon him; and this cauſed him within a few days after his very tedious and troubleſome travels, (for he went moſt on foot) at this place to come to his journies end; for here he overtook Death in the month of December, 1617, and was buried (as aforeſaid) under a little monument, like one of thoſe are uſually made in our Church-yards: On which he ſhould

have

have been remembred by this or the like Epitaph, if it could have been there engraved upon his Tombe.

Here lies the Wanderer of his age,
Who living did rejoyce,
Not out of need, but choyce,
To make his life a Pilgrimage.

He ſpent full many pretious daies,
As if he had his being
To waſte his life in ſeeing;
More thought to ſpend, to gain him Praiſe.

Some weakneſſes appear'd his ſtains:
Though ſome ſeem very wiſe,
Some yet are otherwiſe:
Good gold may be allow'd its grains.

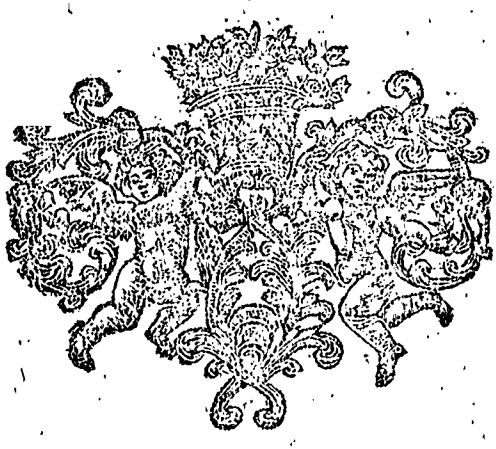
Many the places which he ey'd;
And though he ſhould have been
In all parts yet unſeen,
His eye had not been ſatisfy'd.

To fill it when he found no room,
By the choyce things he ſaw
In Europe and vaſt Aſia,
Fell blinded in this narrow Tombe.

Sic exit Coryatus: Hence he went off the ſtage, and ſo muſt all after him, how long ſoever

ever their parts ſeem to be: For if one ſhould go to the extremeſt part of the world Eaſt, another Weſt, another North, and another South, they muſt all meet at laſt together in the Field of Bones, wherein our Traveller hath now taken up his lodging, and where I leave him.

F I N I S.



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